

THE
CONFLICT
BETWEENE THE
FLESH and the SPIRIT.

OR
THE LAST PART OF
THE CHRISTIAN WARFARE:

Wherein is described the nature of these Combatants,
the malice and power of the Flesh and fleshy lusts, with
the meanes whereby we may subdue and
ouercome them,

By JOHN DOWNNAME Batchelar in Diuinitie, and
Preacher of Gods Word.

GAL. 5. 17.

*For the Flesh lusteth against the Spirit, and the Spirit against the
Flesh, and these are contrarie the one to the other, so that ye cannot
doe the thing that ye would,*



LONDON,

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Saint Gyles Church without Cripple-gate.

1618.

THE
CONFLICT

BETWEEN THE

THE EAST PART OF



Printed by W. B. ...
...
...



TO THE RIGHT HONORABLE SIR

FRANCIS BACON, KNIGHT,

Lord KEEPER of the Great Seale, I. D. wisheth

all increase of grace with true honour in this

world, and everlasting happinesse in
the life to come.



Here is no time (Right Honorable) for carelesse securitie, when there is no place free from danger: But whilest a Christian liueth in this world heis encompassed with perils, walketh among snares, and is beset on all sides with many mighty enemies. For though hee were at peace with all visible creatures, yet those *inuentat in templis* of which the Apostle speaketh, doe in all times and places make warre against him. Without him there are many legions of wicked spirits assisted with the strong aydes of worldly enemies, which beeing farre superiour vnto him in power and policie doe besiedge and beset him on euery side, watching all opportunities to worke

The Epistle Dedicatorie.

2. Tim. 1. 18.

his destruction; within him he harboureth many secret traitors euen innumerable fleshly lusts, which (if hee preuent not the danger by continuall watchfulness) are euer ready to open the gates of his soule and letting in those forraigne forces, to ioyne vvith them in spoiling him of those rich treasures, Gods sauing graces, and in making him the miserable captiue of sinne and Sathan. In which regard it becometh all Christian Souldiours whiles they liue in the Church militant, not to dreame of peace or ease, but to stand alwaies in their station with vndaunted valour, and vnwearied watchfulness, and to bee armed continually with the whole armour of God that they may resist these enemies and obtaine the victory. But especially this courage and care is required of Gods Ministers, that they may with *Timothy στρατιων εν αυτοις την καλην στρατιαν*. Vnto which is required not onely that they bee valourous in fighting the Lords battailes, but also prudent and skilfull in the militarie discipline, that they may bee able to teach and traine others in these feates of Armes and how to vse their valure, strength and weapons for their best aduantage, seeing they are called of God, not to be common Souldiers but Captaines and Leaders of his holy armies. The consideration and conscience of which dutie hath moued me (the least and vnworthiest of this number) to intreat of this Christian Warfare, that for the present the weake and vnskilfull might haue some helpe and direction for the strengthening of themselves and defeating of their enemies, vntill some of Gods greatest Worthies doe vndertake this taske and portray perfectly this spirituall patterne of militarie discipline, which I (as I could

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could) haue rudely delineated. The finishing of which worke in all the parts thereof was when I first vndertooke it, in regard of my weakenesse and other imployments in the worke of my ministerie, so farre in my conceipt aboute my hopes, that I durst scarce aspire vnto it in my highest desires, though in this kinde ambitious aboute my strength. And yet now the Lord who taketh delight to manifest his power in the weakenesse of his instruments, hath enabled me to finish the last part of this worke. And as in the other parts to describe the Warfare betweene the Christian and his forraigne enemies, the Diuell and the World, with the meanes whereby hee may bee enabled to ouercome; so in this, the intestine warre that is in our selues betweene the Spirit & the Flesh: wherein if we will get the victorie we must after a sort flee and abandon our selues, and if wee will kill our enemies, wee must mortifie and crucifie our earthly members. The which my poore labours I humbly offer to your Honours patronage, not because I thinke them worthy your learned view, or so perfect that they may merit approbation in your iudicious censure, but that passing as tolerable in your estimate, they may appeare euen commendable to weaker iudgements, and (like meane seruants of Honorable Lords) may be more esteemed and better entertained, when as they come abroad graced with your name. Neither haue I offered this Discourse of Christian Warfare to your view (like *Phormio* to *Annibal*) as though I thought I could hereby adde any thing to your skill in this militarie discipline: but onely that it might finde shelter vnder such Honourable shade against the stormes of leuerer cen-

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tures, knowing that the weaker the pupill is the more neede he hath of a strong Patron and Guardian. Nor dare I say that hereby I desired to honour your name by commending it to posteritie as truly honourable (although these paper monuments are oftentimes more durable then those which are erected of lasting Marble) for what glory can my dimme candle adde to your sunshine? And what increase can my finite add to your treasury? And yet though the main Ocean bee neuer the fuller by the accessse of small springs and little streames, notwithstanding they run into it, as taking some delight to doe their homage; and those who are of meanest abilitie to honour their superiours, doe take some pleasure in endeavouring to doe it, because hereby they manifest their will, and in their greatest impotencie expresse in some sort their loue and dutie. The which not onely your personall worth may challenge as due from all of my profession, as excelling in those treasures which we onely acknowledge worth the coueting, the vnvaluabable riches of the minde in all kindes, especially those chiefly precious Jewels learning and religion: but also the outward exercise of these excellent endowments for the good of others, by letting heretofore some streames (vnvaluabable in their worth and vnmachable in their kinde) flowe out in common from the fountaine of your rich minde; and now in place of honour and gouernment by approuing your selfe a notable pillar of Gods holy Temple, in professing and vpholding his true Religion, a worthy Mæcenas of the Godly learned, and a faithfull and vncorrupted Patron vnder his excellent Maiestie, in the free bestowing of Church-preferments vpon such

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as you conceiue are worthy to bee preferred. The
Lord enrich you more and more with all gifts and
graces of his holy Spirit, and make you faithfull vnto
the end in the imploying of his rich talents, which
he hath committed so bountifully vnto you, for the
aduancement of his glory, and good of his familie;
that so when you are called to giue an account of
your Stewardship you may doe it with ioy, hearing
that blessed *Euge*: Well done thou good and
faithfull seruant, thou hast bene faithfull ouer
a few things, I will make thee ruler ouer
many things: Enter thou into
the ioy of thy Lord.

Your Honours in all

humble seruice

to be commanded,

IOHN DOWNAME.

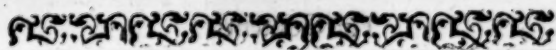
as you glorify me worthy to be preferred. The
Lord which you more and more with all gifts and
graces of his Holy Spirit and make you faithful unto
the end in the way of his rich talents, which
he hath committed to you, for the
advancement of his glory and good of his family
that when you are called to give an account of
your stewardship you may do it with joy, bearing
that blessed say: Well done thou good and
faithful servant, thou shalt come into
my things; I will make thee ruler over
many things; Enter thou into
the joy of thy Lord.

John 15:15

John 15:16

John 15:17

John 15:18



The Contents of the First booke, of this Christian Warfare, betweene the *spirit and the flesh.*

CHAP. I.

Contayning an Introduction into the following discourse wherein is shewed, that our spirituall enemies, are many, mightie and dangerous, especially our owne flesh with the lusts thereof.

- § 1 **T**hat we are to expect no peace in this life, but to fight against the enemies of our salvation.
- § 2 That we are daily assaulted with forraigne forces, the devil and the world.
- § 3 That our outward enemyes are not so dangerous, as our owne flesh and fleshy lusts.
- § 4 That Sathan and the world could not hurt vs, were they not ayded by our owne flesh.

CHAP. 2.

Of the flesh, and the divers significations of it, and what we are to vnderstand by it in the following discourse.

- § 1 That there is in every Christian this fight betweene the spirit and the flesh.
- § 2 Of the divers significations of the word flesh, and first as it is taken for thinges materially subsisting.
- § 3 Of the divers significations of the word flesh taken for accidents and qualities.
- § 4 That the flesh is taken for the corruption of nature.
- § 5 That the flesh in this discourse signifieth the unregenerate part in a Christian.

CHAP. 3.

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- § 1 That the word spirit is diuersly taken in the scriptures.
- § 2 That the spirit in this discourse signifieth the part regenerate.

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- § 3 That this combat is not maintained by bare qualities alone, but as they are backed by the holy spirit and Sathan the wicked spirit.
- § 4 The former point proved by divers reasons.
- § 5 That the spirit doeth not dwell in us essentially, more then in other creatures.
- § 6 That the faithfull have speciall right even unto the very essence of the spirit, and that he dwelleth in them in respect of efficacie.

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- § 1 That the Papists propound unto us a freind to fight against in steede of our enemy.
- § 2 That the chiefe doctors of the Papists by flesh vnderstand the body.
- § 3 That the Papists in their purest doctrine vnderstand by the flesh our bodies, and the inferiour and sensitiue faculties onely.
- § 4 That the practise of popish mortification plainly sheweth, that by the flesh they vnderstand the body only.
- § 5 That the Popish Doctors are to be iustly taxed for teaching this doctrine, and the people for putting it in practise.
- § 6 That our opposition against the Papists in this doctrine is very necessarie.

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- § 3 Reasons proving that the body only is not the flesh: The 1 taken from the names, and the 2 from the ations, and the 3 from the sins which are attributed vnto it.
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§ 3 *That no part is more corrupted than the minde and understanding.*

§ 4.5 *That the soule chiefly sinneth, and in it the minde and understanding.*

§ 6 *That the body is but the seruant of the soule in acting of sin.*

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§ 4 *The second obiection grounded on 1 Cor. 9.27. answered,*

§ 5 *The third obiection grounded on Rom 12.6. answered*

§ 6 *The fourth obiection, because the cheife posson of corruption is to be discerned in the sensitiue faculties answered.*

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- § 5 That the flesh is more malicious then the diuill or the world.
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- § 8 That the flesh bringeth vs into a most base condition.
- § 9 That whilest we line in the flesh we cannot please God.
- § 10 That the flesh setteth man at enmitie against God.
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§ 4 That worldly prosperity is no sure signe of Gods loue or our happy condition.

§ 5 That a ciuill life is no sure signe that we are in the state of grace and saluation.

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- § 2 *The 2 pollicie to tell vs that the sinne is but small which is perswadeth vs to committ.*
- § 3 *The 3 pollicie, to tell vs that if we committ lesser sins they will preserue vs from greater.*
- § 4 *The 4 pollicie is to perswade vs that we are in no danger of falling into some sinnes.*
- § 5 *The 5 pollicie is to perswade vs that we may safely vse the meanes and occasions of sinne.*
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§ 4 *The 4 pollicy in mouing vs to rest in faire promises and faint purposes.*

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The second Booke intreateth of the Conflict it selfe,
and of the meanes whereby we may get the victorie.

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- § 2 Of the causes of this conflict, and first Gods will for the manifestation of his glorie.
- § 3 The second cause is because it is profitable for the faithfull. and first to traine them up in humilitie.
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- § 5 By this conflict we are moued the more to hate sinne.
- § 6 That we are moued hereby to flee vnto God by seruent & frequent prayer.
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§ 8 How such contraries can dwell together and not abotish one another.

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§ 3 The manner of the conflict it selfe.

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§ 7 The ends at which the spirit aymeth in lusting against the flesh.

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- § 2 That the regenerate man cannot at all times doe the euill which the flesh chuseth.
- § 3 That by reason of this conflict hee cannot doe the good hee would.
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- § 2 That this conflict is not in the regenerate.

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§ 1 That there is no comfort ariseth out of the conflict of conscience.

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§ 5 Of the particular effects of the spirit, the 1 whereof is spirit uall illighting, and of the differences between the illighting of the regenerate and v regenerate.

§ 6 The 2 effect of the spirit is to prepare our heartes for faith & then to worke it in vs, and how both of these are done.

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§ 8 The differences betweene iustifying faith & that which is temporary and hypocriticall, and 1 in the preparation vnto them.

§ 9 The 2 difference in their nature and parts.

§ 10. The 3 difference is in their properties.

§ 11 The 4 difference is in their concomitants.

§ 12 The 5 difference is in their effects. 1 true faith purifeth the heart.

§ 13 The 2 effect wherein they differ is in respect of their operatiō.

§ 14 The 3 effect respecteth their diuers ioy.

§ 15 The 4 effect respecteth confession and Christian apologic.

§ 16 The 5 effect respecteth contentment.

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§ 18 The last of true iustifying faith is reioycing to thinke of Christs comming to iudgment.

§ 19 The 3 effect of the spirit is the spirit of adoption.

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§ 8 That saving and fundamentall graces may be lost in some degrees in respect of their operations.

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Spiritually where of the speciall doctrine is which respect either one

Of diners ad-
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which it hath
against vs
the which are
two: the

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and com-
batants
which are
described

Secondly,
their pro-
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where is
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enemy ex-
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THE
FIRST BOOKE
OF THE CHRISTIAN
WARFARE BETWEENE
THE SPIRIT AND THE FLESH:

Wherein is shewed what they are, and the dangerousnes of this enimie the flesh,

*with the advantages which it
hath against vs.*

CHAP. I.

*An Introduction into the following Discourse, wherein
is shewed, that our enemies in the Christian warfare
are many, mighty and dangerous, especially our owne
flesh, with the lusts thereof.*



It was the errour of the Apostles in the infancie of their faith, that being admitted Christs disciples, they should abound in earthly priuiledges; for as they imagined that their Lord & Master should like a mightie Monarch rule in the world, triumphing ouer all his owne, and the Churches enemies, and reigning in all maiestically glory and peacefull plentie: so they hoped

§. Sect. I.

That we are to expect no peace in this life, but to fight continually against the enemies of our saluation.

B

that

That our enemies are mightie and dangerous.

that they, who for the present followed him in the state of affliction, should afterwards securely rest from all troubles and dangers, haue the chiefe preferments in his glorious kingdome, and the largest share in this worldly happinesse. The like conceipt possesseth many at their first entrance into the profession of Christian Religion, who doe not with *Abraham* and the rest of the Patriarches, see and beleene the promises a farre of, but expecting present reward and wages for their seruice, imagine that now they haue for Gods sake forsaken the pleasures of sinne, they shall haue in leiw thereof immunitie from dangers, and freedome from afflictions, fame and fauour among men for their well-deserving, secure plentie, and prosperous peace in regard both of outward and inward enemies. And therefore being sicke of the same disease, the like medicines are to be vsed for their recouerie, which our Sauour applied vnto his Apostles; namely they are to be informed that (a) *Christis Kingdome is not of this world*, that (b) *in the world they shall haue afflictions*, and (c) *by many tribulations enter into the Kingdome of heauen*; that (d) *Christ came not to bring peace and securitie, but fire and sword, warres and dissensions*, not onely betweene strangers and enemies, but also among nearest kindred and dearest friends. Which warres and garboiles though they doe not presently appeare after our conuersion vnto God, and deliuerance out of that Aegyptian seruitude of sinne and Sathan, lest beeing discouraged with our rough entertainment in our first entrance into the Christian warfare, we should returne into our thraldome, and redeeme a base and dishonourable peace, at the deare price of hellish bondage; yet are wee sure to meete with these difficulties and dangers, before wee can be full conquerours and enter into the possession of the holy Land.

§. Sect. 2.

That we are daily assaulted with forraigne forces the world and the Diuill.

For no sooner is the Christian waged into Gods warfare, by receiuing the Presse-money of some sauing graces, and taking vpon him the colours of an outward profession, whereby he is knowne to bee a seruant and souldior of Iesus Christ; but presently there setteth vpon him a world
of

That our enemies are mighty and dangerous.

of enemies, sometime assaulting him in the open field, by affliction and persecution, and sometime out of the secret ambushments of earthly prosperitie. Besides with visible forces of worldly foes, hee is continually encountred with principalities and powers, spirituall wickednesses in high places, and inuisible enemies, euen innumerable legions of infernall spirits, and the mighty troupes of that hellish armie.

But though these forraigne foes being mighty and malicious, are exceeding terrible to the Christian souldiour; yet are they nothing so dangerous, as those inbred enemies which we nourish in our owne bosomes, who like secret traitors disarm vs of our chiefe weapons and munition, when as we are assaulted with those professed enemies, and lay vs open and naked to be spoiled by their inuasions, and wounded by their blowes. For so were we in our creation (through Gods infinite goodnes) furnished with such impenetrable Armour of innocencie and righteousness, that Sathan with all his hellish armie could not hurt vs, and therefore not being able to preuaile by force and violence, hee entertained with our first parents a treacherous parley, wherein he perswaded them to put of their armes, and to entertaine into their soules a troupe of his tentations, which were no sooner entred, but presently they vanquished all their forces, ransackt their soules of all spirituall graces, and brought them into a miserable subiection through his hellish tyrannie. And that he might the better keepe them in perpetuall obedience, hee did not onely kill and spoile the naturall inhabitants, Gods sauing graces, but placed, euen in the chiefe Castle of their soules, a strong garrison of carnall corruptions and fleshly lusts, which should reserue this like a conquered citie, for his owne vse, and as it were open the gates vnto him and his tentations, when as he pleased to make an entrance.

And this was the fountaine of all our miserie, and the chiefe cause and meanes of Sathans tyrannous soueraignie, and of our base thraldome and slaerie; yea this is the cause

§. Sect. 3.

That our outward enemies are not so dangerous, as our inward flesh and fleshly lusts.

§. Sect. 4.

That Sathan and the world could not hurt vs, were they not aided by our owne flesh.

That our enemies are mighty and dangerous.

cause why he still preuaileth and holdeth vs captiue to doe his will. For those forraigne forces, led vnder the conduct of Sathan and the world, could neuer vanquish vs; vnlesse the flesh and the lusts thereof did betray vs into their hands; their wisdom could not circumsuent vs, vnlesse these secret traytors gaue them continuall intelligeence of all aduantages; their malice and power could not hurt vs, if they had not a strong partie to asist them in our owne bosomes, who by their mutinous sedition and ciuill warres, weaken vs and strengthen them; neither could they euer conquer vs, if these intestine rebels did not open the gates and let in the troupes of their tentations. And therefore as I haue indeauoured to ayne and strengthen the weak Christian against the forces of those forraigne enemies, so it now remaineth, that I should adde to the former, this last part of the Christian warfare, describing this conflict betweene the flesh and the spirit; and teaching the Christian with what aydes and supplies he must support his weakenesse in these dangerous encounters, how hee must keepe vnder these wicked traitors, and so carry himselfe and mensdge his weapons, as that he may be assured to obtaine the victorie.

CHAP. II.

Of the flesh and the diuers significations of it, and what we are to vnderstand by it in the following discourse.

§. Sect. I.

That there is in a christian this fight betweene the flesh and spirit.



Here first we will speake of the enemies which fight one against another in this Warfare, and then of their conflict. In the former wee will consider, first, what these enemies are, and then how dangerous and pernicious vnto vs if they be not subdued & kept in subiection to them which fight on our side against them. The enemies which thus fight with one another are the *Flesh* and the *Spirit*, with an innumerable armie of their motions and lusts. Both which,

with

What the flesh is.

with all their forces dwell in euery true Christian, making mutuall opposition, the one nilling what the other willett, and hindring and destroying, that which the other furthereth and aduanceth. This plainly appeareth by the Scriptures, which both discouer this hostile dissension and contrarie faction in the same man, and the opposition and conflict which ariseth from their enmitie and cohabitation, their natural diuision and locall vnion. So the Apostle speaketh plainly of this conflict in all Christians. Gal. 5. 17. *Ioh. 3. 6. The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrarie one to another; and particularly in himselfe, where he thus complaineth, But I see another law in my members, rebelling, or warring, against the law of my minde, and bringing me into captiuitie to the law of sinne, which is in my members. And againe, I my selfe in my minde serue the law of God, but with my flesh the law of sinne. And hence it is that the Apostle Peter exhorteth vs, to fight valiantly against these lusts, because they doe continually make warre against vs. Dearely beloued (saich he) I beseech you as strangers and pilgrims, abstaine from fleshly lusts, which fight against the soule, 1. Pet. 2. 11.* *Rom. 7. 25.*

Now that we may like Christs faithfull souldiers, after a lawfull and laudable manner thus fight against them, wee must in the first place labour to know what they are, least we mistake our enemies for our friends; to which end we are to vnderstand that the flesh is diuersly taken in the scriptures: As (to omit many acceptations of it which are farre off and nothing pertinent to our present purpose) sometime it is taken for all mankind; In which sense it is said, that *all (a) flesh had corrupted his way upon the earth*, that is, all mankind; *that all flesh is (b) grasse*, that is, all mankind is fraile and momentany, and that God would (c) poure out his spirit vpon all flesh, that is, vpon men of all sorts and conditions. Sometimes it is taken for the whole man, consisting of soule and body. And thus our Sauour Christ is said, to haue *beene put to death concerning the flesh*, that is, his humane nature, his body being seuered from his soule,

§. Sect. 2.

The diuers significations of the word flesh, taken for things materially subsisting.

a Gen. 6. 13.

b Esa. 40. 6.

c Ioel 2. 28.

d 1. Pet. 3. 18.

What the flesh is.

Psal. 56. 4.

2. Cor. 7. 1.

Psal. 79. 2.

Iohn 3. 6.

Iob 14. 4.

Rom. 8. 8.

and his soule (in his present sense and feeling) from his God, when as vpon the crosse hee bore his wrath for his sinnes: and the Psalmist, hauing said, *that he would not feare what flesh could doe vnto him*, Psal. 56. 4. expoundeth himselfe in the eleuenth verse; *In God (saith he) haue I put my trust, I will not be affraide what man can doe vnto me*. Sometimes it is taken for the body of man alone consisting of many members. And so the Apostle exhorteth vs *to cleanse our selues from all filthinesse of the flesh, and of the spirit*; that is body and soule; and the Psalmist saith, that the enemies of the Church had cruelly giuen the *flesh of Gods Saints to the beasts of the earth*, that is the dead bodies of Gods seruants, which also as he saith in the same place, were giuen to be meate to the fowles of the heauen. Sometime this word *flesh* signifieth the whole nature of man, as it is born in corruption & polluted with originall sin. And thus our Sauour saith, that, *that which is born of the flesh, is flesh*, that is, if the parents be defiled with sin, then needs must the childrē be polluted with their corruption; for a stinking fountaine cannot bring forth sweet waters; and *who (as Iob saith) can bring a cleane thing out of filthinesse?* And thus the Apostle saith, that *they who are in the flesh*, that is, remaine in that corrupt and sinfull condition in which they were borne, *cannot please God*. But in none of these senses are we to conceiue the flesh to be our enemy; for neither may wee *Timon-like* be at enmitie with mankind; nor like mad men make warre and offer violence against our owne persons, nor ought we with the Baalites and Papiests to fight against our owne bodies; neither is there any warre in the naturall man borne in corruption, seeing he is wholly flesh and vnder Sathans gouernment, who like the strong man, whilest he keepeth the house, possesseth all in peace; sauing that now and then there is some ciuill dissension and small iarres betweene the will and conscience, and one passion with another, which are quickly taken vp, as wee shall shew hereafter.

§. Sect. 3.

But we are further to consider that the flesh is not onely
thus

What the flesh is.

thus substantially taken for things really and materially by themselves subsisting, but also for accidents and qualities; In which sense it is taken two wayes in the Scriptures: First for that qualitie of corruption, frailetie and infirmitie of the humane nature, which is not sinne, but rather the effect and punishment which attendeth and waiteth vpon it; and in this sense it is said of the Israelites, that he turned away his wrath from them, *because hee remembred that they were but flesh, and a windeth that passeth away and commeth not againe.* Thus also it is said that *flesh and bloud cannot inherite the Kingdome of God*, and what this flesh and bloud is, hee expoundeth in the next words, *neither doth corruption inherit corruption.* And thus the Apostle saith, that *though hee walked in the flesh, yet he did not warre after the flesh*, not with weake and carnall, but with strong and mighty weapons, which were able to cast downe all that opposed against them; and in this sense (as I take it) are wee to vnderstand the speech of our Saviour to his Apostles, *The Spirit indeed is willing, but the Flesh is weake.* And in this signification the flesh is not to be taken for a malicious enemy, but rather a weake and feeble friend, which is not to be opposed in hostile manner (as it were) with a sword and speare, but rather to be strengthened with the cordials of comfort, after that the corruption of sinne, which is the cause thereof, by the phyricke of the Word is purged away.

Diuers significations of the word flesh, taken for accidents and qualities.

1. Cor. 15. 50.

2. Cor. 10. 2, 3, 4

Mat. 26. 41.

Secondly, the flesh is taken for the whole corruption of nature, or for that originall sinne, whereby the whole nature of man, with all the powers and faculties of his soule and body are wholly defiled, the image of God vtterly defaced, and he quite disabled vnto all good, and made prone vnto all manner of euill, the which as it is the child and offspring of our first parents sinne, so is it the mother and nurse of all actual transgressions, and of all our rebellion against God and his will. And this carnall corruption possesseth and ouer-spreadeth the whole man before regeneration, defiling and disabling his body and soule, with all the members, parts and faculties of them, raigning and ruling in him.

§. Sect. 4.

The flesh taken for the corruption of nature.

in.

What the flesh is.

in his full strength as a King and Soueraigne; and making him obedient to the sinfull lusts thereof; and after regeneration it still remaineth and dwelleth in him, (although wounded and weakned) like a wicked enemie and false traitor, rebelling against the Spirit, and resisting the good motions thereof; and though it be deposed from the regencie, and expelled (as it were) out of the heart of the Kingdome, yet (like the cursed Cananites) it still keepeth residence in the borders of the land, and after it is beaten out of the Citie doth still dwell in the Suburbs, whence it much molesteth the spirituall part, and is to the regenerate man a snare to intangle him, and a trap to catch him, a scourge to his sides, and a thorne in his eyes, sometime assaulting him by open violence, and sometime indangering him by secret ambushments and hidden vnderminings. In which sense the flesh is taken either for the whole nature of man, as it cometh into the world corrupted and defiled with sinne, seeing he is nothing but a masse of corruption and a sinke of all filthinesse, till he be regenerate by the Spirit of God; or else for that part of a Christian which remaineth still vnregenerate after his effectuall calling and sound conuersion vnto God. In the former signification we are to vnderstand all those places, where vnregenerate and wicked men are called flesh, as where our Sauour saith, that *that which is borne of the flesh is flesh*: and the Apostle Paul, that, *when we were in the flesh, the motions of sinne which were by the Law did worke in our members, to bring forth fruit vnto death*; and that *they who are in the flesh cannot please God*. In the later we are to vnderstand it when it is applied vnto the faithfull, who are but in part regenerate, to signifie the reliques of naturall corruption and the vicious qualitie of sinne, which still dwell and remaine in them vnmortified and vnsubdued. So the Apostle complaineth, that there *was giuen him a pricke in the flesh*, that in his flesh *dwelt no good thing*, and that in the flesh he *serued the Law of sinne*. And thus he would haue the incestuous person *deliuered to Satan, for the destruction of the flesh, that the spirit* (that

Ioh. 23. 13.

Ioh. 3. 6.
Rom. 7. 5.

Rom. 8. 8.

2. Cor. 12. 7.

Rom. 7. 14. 25.

1. Cor. 5. 5.

What the Flesh.

(that is the regenerate man) might bee saved in the day of the Lord Iesus. But most plainly and distinctly doth hee speake of it, where he saith, *that the flesh lusteth against the spirit, and the spirit against the flesh, and that these are contrarie the one to the other*, bringing forth in the same man diuers and contrarie fruits, as hee there at large describeth them. Gal. 5. 17.

Now in this last sense we are to take the word flesh in the following discourse, vnderstanding thereby those reliques of corruption, which after regeneration doe still remaine in vs, the corrupt qualitie of sinne adhering to all the parts and faculties of our soules and bodies, vnmortified and vncrucified, or that part of a Christian which is vnregenerate and continually fighteth and strueth against the spirit. And this is the malicious enimie that assilteeth Sathan and the world, to worke our vtter ouerthrow, vnto which the Scriptures haue giuen many names, whereby the nature and qualities thereof are implied, that we may the better know it, and arme our selues to fight against it. For it is called the (a) *old man*, not onely because in age and antiquitie, it almost matcheth humane nature; but rather to imply vnto vs, that (like those, who, by reason of their old age, haue had much experience) it is very subtile and politique, and so full of sleights and stratagems, that if wee be not exceeding wary and watchfull it will easily circumuent vs. It is called also the (b) *naturall man*, because this corruption ouerspreadeth the whole nature of all men who are vnregenerate; for howsoeuer in the first creation we were good & free from sinne, yet after the fall of our first parents, wee were so degenerate and infected in our natures with the poison of their corruption, that it is as naturall familiar and easie to sin and offend God, as for a man to eate, drink and sleepe, for a fish to swim, a bird to flie, or for a stone to descend downwards. It is called the *old Adam*, to leade vs vnto the fountaine from which it sprung, that is, not God who made all things good, but our first parents, who as they lost the image of God by their fall and were wholly corrupted in

§. Sect. 5.

That the flesh in this discourse signifieth the part vnregenerate in a Christian or the reliques of corruption remaining after sanctification,

a Rom. 6. 6.

Ephes. 4. 22. 7.
Col. 3. 9.

b 1. Cor. 2. 14.

What the flesh is.

Ioh. 13. 13.

Ioh. 3. 6.

Rom. 7. 5.

Rom. 8. 8.

2. Cor. 12. 7.

Rom. 7. 16. 25.

1. Cor. 5. 5.

in his full strength as a King and soueraigne; and making him obedient to the sinfull lusts thereof; and after regeneration it still remaineth and dwelleth in him, (although wounded and weakned) like a wicked enemie and false traitor, rebelling against the Spirit, and resisting the good motions thereof; and though it be deposed from the regencie, and expelled (as it were) out of the heart of the Kingdome, yet (like the cursed Cananites) it still keepeth residence in the borders of the land, and after it is beaten out of the Citie doth still dwell in the Suburbs, whence it much molesteth the spirituall part, and is to the regenerate man a snare to intangle him, and a trap to catch him, *a scourge to his sides, and a thorne in his eyes*, sometime assaulting him by open violence, and sometime indangering him by secret ambushments and hidden vnderminings. In which sence the flesh is taken either for the whole nature of man, as it cometh into the world corrupted and defiled with sinne, seeing he is nothing but a masse of corruption and a sinke of all filthinesse, till he be regenerate by the Spirit of God; or else for that part of a Christian which remaineth still vnregenerate after his effectuall calling and sound conuersion vnto God. In the former signification we are to vnderstand all those places, where vnregenerate and wicked men are called flesh, as where our Sauour saith, that *that which is borne of the flesh is flesh*: and the Apostle Paul, that, *when we were in the flesh, the motions of sinne which were by the Law did worke in our members, to bring forth fruit vnto death*; and that *they who are in the flesh cannot please God*. In the later we are to vnderstand it when it is applied vnto the faithfull, who are but in part regenerate, to signifie the reliques of naturall corruption and the vicious qualitie of sinne, which still dwell and remaine in them vnmortified and vnsubdued. So the Apostle complaineth, that there *was giuen him a pricke in the flesh*, that in his flesh dwelled *no good thing*, and that in the flesh hee serued the *Law of sinne*. And thus he would haue the incestuous person deliuered to Sathan, for the destruction of the flesh, that the spirit

(that

What the Flesh.

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§. Sect. 5.

That the flesh in this discourse signifieth the part vnregenerate in a christian or the reliques of corruption remaining after sanctification.

a Rom. 6.6.

Ephes. 4.22.

Col. 3.9.

b 1. Cor. 2.14.

What the flesh is.

- In their owne natures, so they deriued their corruption vnto all their posteritie, and hauing first defiled themselues with this spirituall Leprosie did also infect therewith all that numerous of spring which descended of them. It is called the
- c 1. Cor. 9. 17. (c) body, because this corruption dwelleth in the bodie,
 - Rom. 8. 10. and exerciseth it selfe in it by it, as by it instrument in the committing and perpetrating of all the workes of darknes; and that we may the more clearly discerne what body the
 - d Rom. 6. 6. Apostle meaneth, he calleth it the (d) *body of sinne*, and the
 - e Col. 2. 11. (e) *body of the finnes of the flesh*, because the flesh by the bodie committeth all manner of sinne and wickednesse. It is
 - f Rom. 7. 24. called the *body of death*, because it is the cause of death and condemnation, in which sense *Elizans* his Disciples said, that death was in the pot, that is, deadly poysonous hearbs, which would cause them to dye who had tasted of them. It
 - g Rom. 7. 8. 11 is called also (g) *sinne*, not onely because it selfe is sinne, but also the roote and fountaine of all other wickednesse, and
 - h Rom. 7. 17. the (h) *sinne that dwelleth in vs*, because like the strong man it keepeth sure possession till a stronger commeth and dispossesseth it, even the Spirit of God dwelling in vs. It is called
 - i Rom. 7. 13. 14. (i) *euill concupiscence*, because it filleth vs with sinfull lusts, and maketh vs to stand in opposition against the will of God, desiring and willing, that which he nilleth and condemneth. It is called (k) *intrapans naxia*, the sin which
 - k Heb. 12. 1. encloseth or baseteth vs about, because this hellish Captaine with a whole armie of sinfull lusts enuiron vs on euery side, so as wee cannot possibly of our selues escape out of their ambushments. Finally, it is called the *law of sinne*, the
 - l Rom. 7. 23. (l) *law of the members*, and the (m) *law of death*; because it
 - m Rom. 8. 2. is the rule of all the naturall mans actions, guiding him into all wickednesse, the commander of all his parts and members, vnto whose iniunctions they doe like subiects yeld free and willing obedience, the which their seruice and subiection is in the end rewarded with euerslasting death of bodie and soule.

What the spirit is.

CHAP. III.

What wee are to vnderstand by the Spirit in this discourse.

AND thus wee haue shewed what the flesh is, *§. Sect. 1.*
 which is one of the champions in this spiri- *That the word*
 tuall combate: now wee are to consider of *Spirit is diuersly*
 the other, which is the Spirit; and that wee *taken in the*
 may the more distinctly know what it is, wee *Scriptures.*

must vnderstand that the word *Spirit* is diuersly taken in the Scriptures; and to omit many acceptations which are altogether impertinent to our present purpose, we may obserue, that it is sometimes taken generally, for all *spirituall and incorporeall substances*, and sometimes more specially for some one of them; And thus it sometime signifieth the whole. (a) *deitie*, and sometime euery one of the persons, a *Ioh. 4. 24.* the Father, the (b) *Sonne*, in respect of his diuine nature, b *Ioh. 6. 63.* and the (c) *holy Ghost*, who hath this name of spirit, after a c *1. Ioh. 5. 6. 7.* vsuall and peculiar manner giuen vnto him. But howsoeuer God and euery of these holy and diuine persons, doe fight in vs, and for vs against the flesh, seeing it is their grace that supporteth vs, and their strength whereby wee ouercome; yet we are not to vnderstand by spirit in the following discourse this diuine nature, who being omnipotent none is able to resist. Sometime it signifieth the (d) *soule of a man*, euen as the flesh is taken for the bodie; but these are *Eccles. 12. 7.* not opposites and enemies but deare friends, who so entire- *Act. 7. 59.* ly loue, that they feare nothing more then to be separated and to part company. Sometime it signifieth that chiefe and excellent facultie of the soule called (e) *reason and vnderstanding*; but neither can it here be taken in this sense; *1. Cor. 2. 11.* because this spirit it selfe is corrupt and sinfull, and this nat- *Rom. 12. 2.* urall reason and wisdom is enmitie against God, and a- *Luke 1. 47.* gainst this spirit whereof we speake, which opposeth and

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f Luke 1.15.
Gal. 3. 2.
Ac. 2. 18.

fighteth against it, as against his chiefest enemy. Sometime it is taken for the vigour and efficacy of the vnderstanding and reason it selfe, as where the Apostle exhorteth the Ephesians, *to be renued in the spirit of their minde*. Sometime by spirit we vnderstand the (f) gifts and graces of the spirit, as faith, Loue, Hope, Ioy and the rest; which being fruits of the Spirit, do stand in opposition to the lusts of the flesh, and in some sort doe fight against them, they being contrarie the one to the other. Finally, the Spirit sometime signifieth a new qualitie of holinesse, created and wrought in all the Elect by the Spirit of God, whereby all the powers and faculties of his soule and body are renewed according to the image of God, in wisdom, holinesse and righteousness. In which sense wee are to vnderstand it in this place.

§. Sect. 2.

*What wee are to
vnderstand by
spirit in the fol-
lowing discourse,*
Ephes. 4. 24.
Col. 3. 10.

Ioh. 3. 6.
Rom. 7. 6.

Ephes. 4. 22.
Col. 3. 10.

1 Cor. 2. 15.

The spirit then whereof we intreat, is the new man, or the regenerate part of a Christian which is nothing else but a created qualitie of wisdom, holinesse and righteousness, whereby we are in the whole man renewed vnto Gods image; which continually fighteth against, and in the end ouercommeth the flesh with all the lusts thereof. And this is the other champion in the spirituall combate, which also is described vnto vs in the Scriptures by diuers names, that wee might the better conceiue of the nature thereof; For first it is called the *Spirit*, both to note the cause and author of it, which is the Spirit of God; and to teach vs, that it is of a simple, pure and immortall nature, and most opposite to that which is carnall, earthly and sensuall. It is called the *new man*, in opposition to the old *Adam*, and that corruption of nature which was deriued immediately from him, and to point out the difference betweene the flesh and the spirit in respect of their causes; for the cause of the flesh, was the old man, our first parent *Adam*, from whom it was propagated; the cause of the other, was the new man or second *Adam*, Christ Iesus, who by his Spirit hath regenerated and begotten vs vnto God: making vs to become new creatures, renewed according to the image of God. It

What the spirit is.

is called the *spirituall man*; both to point out the cause from which it hath it being, euen the Spirit of God, which regenerateth and sanctifieth vs, and also in respect that it selfe is the cause of many spirituall actions, and is wholly taken vp and exercised about spirituall and diuine obiects; aboue all things seeking to bee enriched with Gods sauing graces, and to haue sure title and iust claime to the Kingdome of heauen, which is the inheritance of the blessed Angels and holy spirits. And finally to put a difference betweene him who is led by the spirit, and him who is meereley natural and worldly, the one resembling and imitating the old *Adam*, who was from *the earth, earthly*; the other the second *Adam*, who was from *heauen, beauenly*; the one led by the sense, and seeking onely things sensuall and carnall; the other soaring aloft, and minding those things which are diuine and spirituall. It is called the (a) *regenerate man*, to note, that wee haue it not by naturall propagation, but by spirituall regeneration and new birth; wherby being begotten by the word and spirit wee are borne vnto God. It is called the *inner man*, and the (c) *hidden man of the heart*; because it swayeth & ruleth principally in the soule, mind and heart, inlightning the vnderstanding & sanctifying the will and affections, and so making them conformable to the word and will of God; and cannot be discerned outwardly by the sense, but only when it sheweth it selfe in the effects and fruits thereof. It is called a (d) *new creature*, because it is no relique or remainder of that image of God, according to which we were at the first created, but a new work of Gods holy spirit, by his sole omnipotent power made of nothing, and not of any præexistent matter which it found in vs. Finally, it is called *the law of the spirit*, and *the law of the minde*; because it is ingrauen and written in our hearts, ruling and governing vs, directing and inclining vs both in our soules and bodies vnto all holy obedience, and inciting vs to the performance of all Christian duties, wherein this lawe of the Spirit differeth from the Lawes of men, for although it bee the intention

Gal. 6. 1.

a Ioh. 7. 3.
1 Pet. 1. 23.b Rom. 7. 22.
Eph. 3. 16.
c 1 Pet. 3. 4.d 2 Cor. 5. 17.
Gal. 6. 15.e Rom. 8. 2.
& 7. 23.

f Rom. 8. 1. 14.

What the spirit is.

intention of lawgiuers to make men good; yet their lawes doe this onely thus far forth, as they giue notice vnto them what they ought to doe and leaue vndone; but the holy spirit dwelling in vs, doth not onely, by inlightning our vnderstanding, teach vs what is our dutie, but also inclineth our hearts and affections vnto obedience, causing vs to put in practise the things we know. And it is called *the Law of the spirit of life*. For as the naturall spirit or soule is the cause of our naturall life; so Gods holy spirit is the cause of the life of Grace; according to the saying of our Sauour. *It is the spirit which quickneth, and the words which I speake vnto you are spirit and life*. The which spirit of life is originally in our Sauour Christ, and from him deriued vnto vs who are vnted vnto him, and to no other. For as the naturall spirit extendeth vnto no member which hath not connexion with the head; so this holy spirit of life is deriued vnto none who is not ioyned in communion with Christ our head, according to that 1. Ioh. 4. 13. *Hereby wee know that we dwell in him, and he in vs, because hee hath given vs of his spirit*.

Iohn 6.63.

1. Ioh. 4. 13.

§. Sect. 3.

That this combat is not maintained betwene bare qualities onely, but as they are backed by the holy spirit, and Sathan the wicked spirit.

And thus haue I shewed what the flesh and the spirit are, which are the combatants in this spirituall Warfare, the one being that *naturall corruption, and carnall concupiscence*, in which wee are conceiued and borne, the other a *created qualitie of holinesse*, whereby we are renewed vnto Gods image, which through the sinne of *Adam* was defaced in him and his posteritie; and is continually preserued, supported and strengthened by the Spirit of God dwelling in vs from which also it had first its being. Neither are we so to vnderstand it, as though this combat were onely maintained by bare and naked qualities, of *renewed puritie*, and *old corruption*, but that they are also backed and vpheld by those spirits which are the causes and the authors of them; namely the holy Spirit of God, and the impure and wicked spirit Sathan, the author of all sinne and wickednesse. For whilest men remaine in the state of infidelitie, the strong man Sathan keepeth possession and dwelleth in them, though not after

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after a grosse and sensible manner, as in demoniacks, yet inuisibly and spiritually, ruling and reigning in them, and (as the Apostle speaketh) *holding them captiue to doe his will.* In which his regiment and gouernement, hee imployeth the flesh and our carnal concupiscence as his deputie and chiefe instrument, to leade sinfull men into all wickednesse, the which he continually animateth, inrageth and strengthneth vnto all euill. But when a *stronger then hee commeth*, euen the good spirit of God, he casteth him out, and taking possession dwelleth, reigneth and ruleth in our soules and bodie, creating in vs that qualitie of holinesse and righteoussnesse called the spirit, which hee substituteth as his vicegerent and chiefe deputie in the regenerate man. And though he doth not quite expell the flesh, Sathans lieutenant out of vs, yet at the first entrance he giueth him a mortall wound, of which he neuer recouereth, and deposeth him from his vicegerencie, so that howsoeuer it still dwelleth, yet it *reigneth not in our mortall bodies*, as in former times. Onely Rom. 6.12. Gods spirit suffereth this enemy to inhabite still with vs, that by the opposition which it maketh, it might exercise the spirituall part in the Christian Warfare, that hereby it might bee made more vigilant and diligent, more strong and astiue, and in the end obtaining victory might bee crowned with the greater glory. In which combate and conflict he leaueth not the spirituall man to himselfe, but continually sendeth vnto him fresh aydes of renewed graces whereby he is inabled to ouercome. Euen as on the other side Sathan, the prince of darknesse, though hee bee thrust out of his possession and regency, yet he leaueth and forsaketh not his wounded and weakned deputy the flesh, but laboureth continually to recure his wound, ministreth vnto him new strength, by his hellish tentations and suggestions, and by breathing and infusing into him the poyson of enmity and malice against God and all goodnesse, stirreth him vp to rebellion against his holy spirit, and to make warre against that garrison of his graces which hee hath placed in vs.

So.

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§. Sect. 4.

*The former point
proved by diuers
reasons.*

1 Cor. 3. 16 &
6. 19.

Eph. 2. 2.

So that not onely the qualitie of holinesse, but the holy spirit, not onely the gifts and graces of the spirit, but the holy Ghost himselfe dwelleth and raigbeth in the man regenerate, keeping still possession, after that Sathan is driuen out, and strengthening the regenerate part against all the assaults of the flesh, and the lustes thereof. The which may appeare by these reasons, first because we are called the *habitation of God, and the temples of the holy Ghost*, which cannot be vnderstood of his gifts and graces onely, which are improperly saide to dwell in Temples, seeing this belongeth rather to persons then vnto things and qualities, but of the holy spirit himselfe. Secondly, the spirit of God, and not his gifts and graces onely, are the bond of the spirituall vnion which wee haue with Christ; for dwelling in Christ our head, and in vs likewise who are his members, it maketh vs to become one mysticall body with him, euen as the head and diuers members make one naturall body, being animated & quickned by the same soule. Thirdly, the actiōs which in the Scriptures are attributed to the spirit dwelling in vs, cānot fitly be applied to bare qualities, but properly belong to the spirit it selfe. For this spirit dwelling in vs, is saide to rule and gouerne vs, to guide, direct, teach and instruct vs, to sanctifie and purifie vs, to conuince vs of sinne, and to replenish vs with all sauing graces. Now the qualitie of holinesse, and the author by whom it is created; the graces themselues, and he that infuseth them and worketh them in vs are diuers. Fourthly, as Sathan keepeth his residence in wicked men, working them vnto all maner of sinne, and holding them so captiue, that they doe his will, (for so the Apostle saith, that the Ephesians *walked in time past according to the prince of the power of the ayre, the spirit that now worketh in the children of disobedience, &c.*) So the spirit of God comming and thrusting him out of possession, dwelleth in vs, leading vs into all truth, replenishing vs with all grace, and enclining vs to all holy obedience, and to the performance of all good and Christian duties. Lastly, the spirit dwelling in vs, and the new man, are plainly distinguished

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guished in the Scriptures. For so the Apostle saith; *ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you, now if any man haue not the spirit of Christ (that is the same holy spirit which dwelleth in our head and Saviour Christ) he is none of his.* And else where he prayeth, that God would grant vnto the *Ephesians*, according to the riches Rom. 8.9.
of his grace, to be strengthened with might by his spirit in the inner man. By all which it appeareth that not onely the quality of holinesse wrought in vs by the spirit, and the sauing graces thereof, but also the spirit it selfe, dwelleth in vs, assisting and strengthening vs in this christian warfare against the diuell and the flesh with the lusts thereof. Eph. 3.16.

Notwithstanding, I doe not, nor dare affirme, that the spirit of God dwelleth in vs essentially more then in any other creature, communicating his essence with vs, as an essentiall part of vs. For his nature and essence being most simple and indiuisible, incomprehensible, and omnipresent, §. Sect. 5.
That the spirit doth not dwell in vs essentially more then in other creatures. filling all places without repletion, and containing all, it selfe being infinite and contained of nothing, cannot be saide thus to dwell in man; for this were to deifie and make a God of him; much lesse doe I say that the spirit assumeth our nature, (as the second person assumed the nature of Christ) to subsist in him by personall vniõ and to become one with him and he with vs, for thus also we should fall into the same errour of deifying man, and besides then the third person in Trinity should be incarnate as well as the second. Yea contrariwise we are to knowe, that the spirit is said to be giuen vs in the same sense, as he is said to be sent forth vnto vs: *Because ye are sons, God hath sent forth the spirit of his sonne into your hearts, crying, Abba father.* Gal. 4.6.
 Now by this phrased of *sending forth*; the holy Ghost teacheth vs, that the spirit is in one maner in Christ; & in another maner in vs; for he is in him most properly, substantially, & essentially, as being his spirit, coessentiall with him & coeternall; in which respect the Apostle maketh him and the spirit all one. *2. Cor. 3.17. The Lord is that spirit, and where the spirit of the Lord is there is liberty,* & Col. 2.9. he saith, *that in him dwelleth the ful-*

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Col. 2.9.
Iohn. 16.7

Iohn. 14.16.

Eph. 4.7.
Ioh. 1.14.
Plal. 133.2.

§. Sect. 5.

*That the spirit-
dosh not dwell in
vs essentially
more then in
other creatures.*

Esa. 59.21.
Eze. 11.19. & 36
26. & 37.14.

Rom. 5.5.

nesse of the Godhead bodily : but in vs not primarily, and originally, but as he is sent forth of Christ vnto vs, by whom we haue speciall right vnto him since his resurrection, by vertue of his promise, *Iohn 16.7. If I goe not away, the comforter will not come vnto you, but if I depart I will send him vnto you.* And by his mediation and intercession now sitting at the right hand of his father : according to that, *I will pray the father, and he will giue you another comforter, that he may abide with you for ever.* So that the spirit is in Christ originally and aboue measure, euen the fulnesse of the spirit, but in vs in that measure which wee haue received from him, according to that of the Apostle, *Eph. 4.7. Vnto euerie one of vs is giuen grace, according to the measure of the gift of Christ :* and that of the Euangelist : *Ioh. 1.14. The word was made flesh and dwelt among vs, full of grace and trueth. 16. and of his fulnesse haue all we receined, and grace for grace ;* Finally this oyle of the spirit (like that of *Aarons*) was first powred vpon our head Iesus Christ, and from him descended to vs, as vpon the skirts of his cloathing, or rather members of his body.

Furthermore although the spirit of God doeth not essentially dwell in vs more then in all other creatures ; yet the clekt and faithfull haue right vnto him aboue all others, euen in respect of his essence, and efficacy, because he is ours by Gods free and gracious couenant, wherein he hath promised that *he will be our God, and we shall be his people :* now he is ours in his sonne, and by his holy spirit. So in many places the Lord promiseth to giue vnto vs his holy spirit, which is not onely to be vnderstood of the gifts and graces of the spirit, but also of the vertue and efficacy of the spirit dwelling in vs, and effectually working these graces in our hearts ; for so the Apostle saith, that *the Loue of God is shed abroad in our hearts, by the holy Ghost which is giuen vnto vs ;* where hee sheweth, that by Gods gift wee haue right not onely to the graces of the spirit, but euen after a speciall manner to the spirit himselfe. Besides where Christ is said *to dwell in vs, and to be vnited vnto vs by his spirit,* we are to vnder-

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vnderstand, that the bond of this vnion, is not onely bare qualities, and gifts and graces of the spirit, but euen the spirit it selfe, which dwelling in Christ our head essentially, is after an vnspeakeable and mysticall manner, yet really and truly communicated vnto vs who are the members of his body. In which respects, though the spirit of God in regard of his essence be alike present to all creatures, yet is he not saide to be giuen vnto them, or to be their spirit, because they haue no right vnto him by couenant as we haue, nor any interest by Iesus Christ, neither yet any efficacy, operation nor influence of sauing grace from him, in all which he is proper onely to the Elect. Moreouer by vertue of this donation and right, the holy spirit becomming ours, doeth worke in vs after a speciall and powerfull manner, he is intimate, familiar and in neare acquaintance with vs, like inmates or coinhabitants, comforting, directing, ruling, strengthening, and cherishing vs. In which respect we are saide to be his (a) houses and temples in which (b) he dwelleth. Whereas contrariwise worldlings and infidels, to all these purposes are meere strangers vnto him, because they receiue him not, but make their bodies habitations for vn-cleane spirits. For so our Sauour saith, *that the world cannot receiue this spirit of truth, because it seeth him not, neither knoweth him, but yee* (saith he to his Disciples, and in them to all the faithfull) *knowe him, for he dwelleth with you, and shall be in you.* Furthermore this holy spirit is giuen to the Elect and faithfull in a speciall manner, not onely in the fruits and streames of his graces, but also to be vnto them as the roote and fountaine from which they spring and flow, and the authour, worker, preferuer and continuer of all grace and goodnesse in them; according to that of our Sauour. *Whoſoeuer drinketh of the water that I shall giue him shall neuer thirst, but the water that I shall giue him, shall be in him a well of water, springing vnto euerlasting life.* And againe; *If any man thirst let him come vnto me and drinke, He that beleueth on me* (as the Scripture hath saide) *out of his belly shall flow riuers of liuing water.* But this, (saith the Euan-

a Cor. 3. 16. 3.

6. 19.

2. Cor. 6. 16.

b Rom. 8. 9. 11

1. Cor. 3. 16.

2. Tim. 1. 14.

Ioh. 4. 14.

Ioh. 7. 37. 38.

What the Spirit is.

gelist) he spake of his spirit, which they that beleene on him should receiue: for the holy Ghost was not yet giuen, because that Iesus was not yet glorified. Now the streames of Gods graces, and the euerlasting springing fountaine from which they flow are diuers, and to be distinguished, the one being the cause and the other the effect, the one the tree the other the fruite. Finally, to conclude this point, although the spirit dwelleth in vs, in respect of essence as in other creatures; yet he doth after an especiall manner exercise his nature and shewe his presence by his vertue and efficacie more in the faithfull then in the whole earth, in that he chooseth them for his owne peculiar people, taketh full possession of them as of his owne right, raigneth and ruleth in their hearts and consciences, as in the chiefe seate of his Kingdome, vnireth them vnto Christ their head, purgeth and purifieth them from their sinne and corruption, replenisheth them with all sanctifying and sauing grace, defendeth, preserveth, and strengtheneth them from all enemies, and from the inundation of all daungers by his almightie power and especiall providence watching ouer them. And finally enlighteneth them in all trueth, and guideth and directeth them in the way of holinesse and righteousnesse which lea-
 deth to Gods kingdome. And euen thus doth Sathan dwell in the children of vnbeliefe; not by communicating his essence vnto them, for then they should be no more men but incarnate diuels, but by taking full possession of them as his owne vassels, by infusing malice into their hearts, and all maner of corruption and sinne into all the powers of their soules and bodies, by setting vp his throne in them, and ruling them with his power according to his owne pleasure, and making them to become his slaues to doe his will; finally by leading and guiding them into all manner of wickednesse through his tentations and suggestions, vntill at last he bringeth them together with himselfe vnto condemnation and vtter destruction in the fire of hell.

3. Tim. 2. 16.

That the Papists falsly thinke the body to be the flesh.

CHAP. III.

The erroneous concept of the Papists, who by the flesh understand the body, and the sensuall faculties onely.



Having shewed what our enemies in this spirituall warfare are, we should now proceede to discover their nature and properties, were it not that these enemies were by the diuell and the world disguised: yea quite hid from our sight in secrete ambushments; and our friendes through their malice mustred against vs, as though they were our enemies, that so whilest we bend all our forces against them who oppose vs in this seeming hostilitie, these may suddenly set vpon vs, and assault vs at vnawares, giuing vs deadly wounds when wee feare no danger. For the plotting and contriuing of which stratagem they vse the vassals of Antichrist, the cleargie of Rome as their chieftaines and especiall instruments, who hiding our true enemy, the corruption of nature, which hath ouerspread all the powers and parts of our soules and bodies, vnder the close couert of their cunning sophistrie, doe in stead thereof, offer to our view seeming foes of their owne fancying. For by the flesh they would haue vs to vnderstand (not the reliques of corruption which keepe their chiefe residence in the soule, minde, and will) but the body it selfe and the flesh thereof; and at most the inferiour, brute and sensitiue faculties of the soule; and by the spirit they vnderstand the intellectuall faculties, the minde, reason and vnderstanding, and so affirme this to be the fight betweene the flesh and the spirit, when as the body and sensitiue parts doe rebell and stand in opposition against the vnderstanding & reason, and contrariwise when these strue to maintaine their regency by keeping them vnder and subduing them to their lawes and orders. And although, being sometime conuincd with the eui-

§. Sect. 1.

That the Papists proposund vnto vs a friend to fight against in stead of our enemy.

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dence of trueth, they giue together with vs the same verduite, affirming that not the body it selfe is meant by the flesh, but the corruption of it, that it is onely the instrument of the soule in wicked actions, and the soule it selfe the chiefe cause of sinne; and that the minde, vnderstanding and reason are poysoned and tainted with naturall corruption; yet by and by they are ready againe to make voyde their euidence and to reuerse this sentence, and relapsing into their olde absurdity, they either vnderstand grossely by the flesh the body alone, or when they please to deale more liberally with vs, they also grant that the inferiour parts of the soule, the animall and sensitiue faculties are thereby included and comprehended, and so imagining that therefore our regeneration is in the Scriptures saide to be imperfect, because, howsoeuer the minde and vnderstanding are truly and perfectly regenerate, yet the body remaineth in the state of corruption, they here hence conclude, that in the soule remaineth no part of this originall corruption, but onely in the body. All which doth euidently appeare, not only by their grosse practise; for if they did not imagine that the body were the chiefe cause of all sinne, why doe they so miserably and superstitiously afflict it, placing their mortification onely in a bodily exercise, and corporall punishments? and if they did not thinke that the soule and intellectuall faculties were pure and free from this corruption, why doe they so much magnifie and extoll it, ascribing all our fals and saylings either to the body alone, or to the reason and mind only through the corruption and default thereof)

But this also may appeare by their doctrine: For
 §. Sect. 2. not to produce many testimonies out of a multitude of
 That the chiefe Authours, but onely to name two or three of the chiefe
 Doctors of the Pa and most refined, *Thomas Aquinas* himselfe howsoeuer
 pists by flesh vnderstand the body sometime he agreeth with vs, holding that the flesh is the
 a Aquin. in Rō. (a) corruption of nature and originall sinne, as appeareth in
 7. lect. 4. his readings vpon the *Romanes*, yet in other places hee con-
 b Aquin. in Eph foundeth the flesh (b) and the body, and maketh the body
 5. lect. 9. sinne and death, and the naturall body to bee all one, although

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though in these places, by body and flesh, he vnderstandeth the vices and corruptions of them, as he expoundeth himselfe in other (c) places. So likewise hee holdeth that by the spirit part regenerate, or inner man, we are to vnderstand the (d) minde and reason, which as he saith is called the inner man, because that is said to be man, which is principall and chiefe in him. And thus he opposeth the flesh and the heart, or the minde and reason; where speaking of the Apostles (e) words; *I knowe that in me, that is in my flesh there dwelleth no good thing*, he saith that this is not to be vnderstood of his reason: for in me, that is, in my heart good dwelleth, according to that, *Ephesians* the 3. where the Apostle saith, *Christ himself dwelleth in our hearts by faith*. So also *Lewis Granada*, a chiefe Doctor of their superstitious deuotion and mortification, ioyning with the famous heathen Philosopher *Mercurius Trismegistus*, inuaigneth against the body, as though it alone were this corrupt flesh, which is the author and fountaine of all our sinne and euill. Vnlesse (saith he) O sonne thou hate thy body, thou canst not loue thy selfe, for it is impossible seriously to intend both, vnto things morrall and diuine. But first of all, of necessitie thou must put of this garment which thou cariest about thee, being the couering of ignorance, the foundation of wickednesse, the bond of corruption, the darke vail, the liuing death, the carcase of the senses, the moouing sepulcher, the household thiefe, which hateth whilest it flattereth, and enuieth whilest it hateth, &c. which speech of the heathen man he iudgeth so full of light and trueth, that for it alone he well deserued the name of *Mercurius Trismegistus* the thrice great or excellent. And in the same Chapter hauing demaunded, how it can possibly be, that any man can hate himselfe, that is his owne body, vnto which naturally he is so obliged in the bond of friendship, that the Apostle saith, *No man yet euer hated his owne flesh, but nourisheth and cheriseth it*? answereth that this is an argument properly of flesh and blood, and that Gods spirit and grace, aske rather and with better reason, how it can possible be that they should

c in Rom. 7.
lect. 4. et cap. 8.
lect. 2.
d ibidem.

e in Rom. 7.
lect. 3.

Eph. 3. 17.
De perfect. Amo
ris Dei. Cap. 5.

Eph. 5.

That the Papists falsly thinke the body to be the flesh.

De pœnitent. lib
4. ca. 6. Tom. 3.

should not hate it; For whereas the most pernicious enemies vnto man are, hell, the diuel, the world, the flesh and sinne, this last is the greatest, but the next vnto it is our flesh, which is the mother and seede of all sinne. Thus also *Bellar- mine*, although in many places he speaketh as much for vs in this question as we would haue him, yet hee commendeth whipping and tormenting of the body, as a worke satisfactory tending to the mortifying of the flesh, alleadging for it these absurde and ridiculous reasons; first the Apostles example, who saith, that he *did chastise his body* (for so the vulgar latine readeth it) *that so hee might bring it into subiection.* Whereby body he grossely vnderstandeth the very body of the Apostle (whereas it heere rather signifieth the body of sinne and corruption, which else where he calleth the body of death) and by chastizing, whipping, whereas the word *ὑποτάξω* signifyeth to suppress or keepe vnder. And although hee granteth that the Apostle heere vseth a borrowed speech from those who according to ancient custome fought for a maistry; and saith, that he did euill intreate and keepe vnder his body, like those champions who either with their fistes, or with bags of sand did beate and bruisse their aduersarie till they were blacke and blewe, yet he saith (and onely saith it without any shewe of reason) that it is very probable that *Paul* vsed to whip his owne body, both because the Greeke word signifieth so much (which is vitterly false) and because this kind of punishment was vsuall among the ancients; which also wee must take vpon his word, seeing he neither alleadgeth, nor in trueth is able to alleadge any authoritie for it. His other arguments to commend whipping and afflicting of the body, are the Publicans smiting of his breast, whereby hee shewed the compunction of his heart in his humiliation and penitent confession of his sinnes; some testimonies of *Hierome* which speake of fasting, sackcloth and beating of the breast; Gods approouing and commaunding the paying of voluntary vowes, the which he childishly restraineth to fastings and other afflictions of the body, and among the rest

Numb. 30.

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rest to whippings, though there be no collour for it in the place which he alledgeth. And finally he produceth the example of *Iohn* the Baptist whose garment was Cammels hayre, his meate locusts, his bed (as he saith, but proueth not) the ground, his house the desert. All which reasons and examples being farre vnfitting the wit of such a subtil sophister, and in trueth nothing to the purpose, I will passe ouer, supposing that the bare repeating of them is a sufficient confutation, and that like abortiue birthes they will presently dye, as soone as they come to light.

And thus doe they (as it were in their dreame or dotage) by the flesh vnderstand the body alone, but when they are most awake, and in the best strength of their memory and vnderstanding, they doe by the flesh vnderstand the inferior parts of the soule, the sensitiue faculties, the appetite, and imagination, as they are corrupted, which also according to the doctrine of the last councell of *Trent*, they hold not to be sinne but onely the punishment of it, though the Apostle maketh the flesh, not onely to be the cause of all other sinne, but also with a certaine emphasis calleth it sinne it selfe. So on the other side by the spirit they vnderstand the superior part of the soule, the reason, vnderstanding and wil, which they magnifie and extoll, as though it were free in it selfe from al corruption, the cause of all good, & a professed enemy to the flesh, fighting against it continually with all the lusts thereof. And thus *Thomas Aquinas* saith, *that the flesh is said, to fight against the spirit, in as much as the sensitiue appetite tendeth to the contrary of that which reason desireth, according to that of the Apostle. Gal. 5. the flesh lusteth against the spirit.* So *Lewis de Granada*, saith, that there are in our soule two principall parts, which of Diuines are called the superiour and inferiour parts. And that in the superiour (which is called the spirit and the minde) is the will and vnderstanding which ruleth the will, and is as it were it eye and guide. In the inferiour is the sensitiue appetite with the imagination which also is the eye of the appetite of which it is moued; and these parts he maketh to be (as it were) two

§ Sect. 3.

that the papistes in their purest doctrine vnderstand by the flesh our bodies & the inferiour & sensitiue faculties only.

Rom. 7. 17.

Aquin in Rom. 7. lect. 3.

L. Grenet de perfect. amoris Dei cap. 7.

That the Papists falsly thinke the body to be flesh.

Dulcis precator. common wealthes in man, the one of beastes, the other of lib. 1. par. 1. Cap. Angels. That he calleth else where the flesh, concupiscence, sensualitie, or the sensitiue appetite, whence all the perturbations of the minde doe arise, as it is corrupt and made inordinate through sinne. And in the same place hee compareth the superiour part to a wife of so great beautie, nobilitie and wisdom, as is possibly incident to that sex, making the man happy who is married vnto her; and the inferiour part he compareth to a seruant, a witch and sorceresse, vpon whose loue this man is so besotted that putting away his wife, hee maketh himselfe a pray to his slaue, &c.

§. Sect. 4.

That the practise of popish mortification plainly sheweth that by the flesh they vnderstand the body onely, their mortification being nothing else but a bodily exercise.

Memor. lib. 1 in tract. de satisfact. Cap. 1.

And this is their purest conceits concerning the flesh and the spirit, which being wholly corrupt, how great is the corruption. For in their practise they manifestly shew that by the flesh they vnderstand the body, seeing for the mortification thereof they appoint onely bodily exercises, which tend to the vexing, tormenting and weakening thereof; as penance, pilgrimages, watchings, whippings, rough cloathing, hard lodging and such like: supposing that they fight against the flesh, when they make warre against their owne bodies by afflicting and punishing it. Wherein that I may not seeme to slander them, I will insert an history of monkish mortification, as it is recorded by their famous S. *Clemasus* in his Booke called the Ladder of Paradise, and in the fifth stasse of his ladder. Which story for the worthinesse of it, is related by *Lewis of Granada* in his Booke intitled the memoriall of a Christian life, as a perfect patterne of mortification, and is most vnfaithfully translated into english by one *Hopkins* a Priest, for the practise and exercise of the english Catholickes. And not to alter his methode though most confused, because it is well enough sorted and suited to the matter, nor to tire the reader with viewing ouer euery particular in that heape of trash, briefly he telleth vs, that himselfe comming into a much admired monastery, he saw among the Monkes in their practise of penitence, such wonderfull things, as the eye of the negligent hath not scene,

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scene, the eare of the slothfull hath not heard, neither hath entred into the heart of the dull and sluggish. To wit, such things and wordes as might overcome with violence even God himselfe, and such fashions and endeauours, as would speedily encline him to shewe mercy. For (saith he) I sawe some of the penitents stand abroad in the open ayte, watching there whole nights, vntill the morning, neuer mouing their feete out of the same place; and when they were grievously vexed with drowlinesse comming vpon them, they offered force to nature, and would not take any rest, but reuiled themselues, and with disgraces and contumelies offered against their owne persons, they rowed vp their spirits. Others I sawe standing in prayer and hauing their handes bound behind their backs like malefactors, they inclined their pale faces towards the ground, crying out that they were vnworthy to looke vnto heauen. Neither did they presume in their orizons to say any thing to Almighty God, by reason of the fearefull doubting of their thoughts and consciences, but onely offered their silent soules and their mute mindes vnto God being full of darkenesse and desperation. I saw others sitting on the pauement couered with sack-cloth and ashes, which hid their faces betweene their knees, beating their foreheads against the earth. Others I saw who in respect of their habite, cogitations and actions seemed out of their wits, whose mindes were so stupified with excessiue sorrowing, that they stood like copper images, compassed about with darkenesse, and made insensible (as it were) for all vitall actions. Others humbly desired of God to be heere vexed and tormented, that there they might haue mercy; and many afflicted and cast downe through a burthened conscience, saide that it should well satisfie them to bee freed from hell torments, though they should neuer attaine vnto the ioyes of Gods kingdome; and that it was sufficient if they were freed from Gods great and terrible commination, and those vnknown, hidden and hellish paines, neither durst they desire to be deliuered from punishments altogether. In others I sawe

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Dauids words effected indeed, men possessed with sorrows, made crooked to the end of their liues, going mournfully all their dayes, and casting out noy some smells out of the putrified parts of their bodies; who liued without all care of their flesh, forgot to eate their bread, mingling their drinke with groanes, and their bread with ashes. There you might see their burned tongues like wearied dogs hanging out of their mouthes. Some among them tormented themselves in the scorching heate of the Sunne; others contrariwise afflicted themselves with extreame cold. Some tasting a little water that they might not be parched with thirst, so contented themselves without drinking more, others eating a small bit of bread, would cast away the rest, affirming that they were vnworthy to feed on the meat which belonged to reasonable men, because they had caried themselves vnoreasonably like vnto beastes. Some amongst them excited others, saying, let vs runne brethren and not obey this filthy and wicked flesh, but let vs kill it, as it hath first killed vs. And thus (saith hee) these blessed penitents behaued themselves. Their knees, with their continuall praying, were growne hard; their eyes sayling and ouerwearied, were sunke deepe into their heads, the haire of their browes and eyelids being fallen away and lost, their cheekes seemed burnt with the heate of their scalding teares, their faces so withered, pale and deformed that they differed not from dead men. Their breastes were made sore with their blowes, and being blacke and blew with bruises, they did spit blood, what vichad they of any bed? what cared they for cleane and whole cloathing? All there were torne, filthy and full of lice. And in a word what is their affliction who are possessed with a Diuell, in comparison of these? what the bitter vexation of those who mourne for their departed friends? what their sorrow who liue in banishment? what the punishments of cruell parricides? surely the paines and torments, which all these vnwillingly suffer, are nothing beeing compared with their voluntary penance. And not content with punishments inflicted by themselves, they
would.

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would ingreat their great iudge and gouernor of their Monastery, who was a very Angell amongst men, that hee would put irons and chaldes about their neckes and hands, and fasten their fesse in the stockes, nor suffering them to come out till they were to bee buried. Yea indeede they would not so much as haue any buriall. (Neither will I hide their wonderfull charitie towards God and the penitence of these blessed men.) For beeing to dye and to become citizens of that heavenly Citie, they would with earnest prayers adiuere their Abbot, that hee would not vouchsafe them humane buriall, but like brute creatures cast them either into the riuers or into the open fields to be deuoured of beasts; which sometimes hee also did being overcome with their importunate requests. But what was the qualitie of their place and habitation? Surely it was very darke, rehand-some, stinking, foule and filthy, so as it might fitly be called a prison for condemned persons, and the very sight thereof might well be a mistresse of perfect penitence and mourning. Yea they were not contented with those torments which could be inflicted by men; but (as hee further saith) they desired of God with many grones and great lamentation, that they might be taken away by the Diuell, or fall into some grieuous diseases, or loose their eyes, and so become a miserable spectacle vnto all men, that so by these present paines they might escape future punishments. Now if wee would know the fruit of all their labours, and what inward peace and security they had by these outward torments and vexation; this also in that worthy Story is made knowne vnto vs, namely, that as they passed their dolefull dayes in these selfe-denied tortures and torments of body, so at the day of death they were no lesse vexed with terrors of conscience, affrighting feares, and dreadfull doubtings; as in truth what other can be expected from them who by their superstitious deuises haue robbed God of the glory of his free grace in our saluation, derogated from the all-sufficiencie of Christ Iesus our alone Sauour his merits and obedience, and in a great part arrogated the praise of the re-

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mision of their finnes, and attaining vnto euerlasting life to their owne penance and satisfactions?

6. Sect. 5.

*That the Popish
Doctōrs are iustly
to be taxed for
teaching the for-
mer doctrine:
and the supersti-
tious people for
putting it in
practise.*

Now by this which hath been said it appeareth what the Church of *Rome* and her adherents conceiue and hold concerning the flesh, in respect both of their doctrine and their practise. Wherein they are iustly to bee taxed, first of vntruth and falsehood, in that they doe herein teach grosse errors which are directly contrary to the whole course of Scriptures, as it shall (God willing) afterwards plainly appeare. Secondly, of damnable pride, and that first in this respect that they afflict and torture their bodies by their voluntary penance for meere ostentation to be seene and praised of men; (for else to what ende serue their going barefoote on their pilgrimages, and their whipping of themselves in the open streets) of all which their torments, if any pitying them more then they doe themselves, would haue them eased and freed; the best way were to follow the aduice of *Plato*, who seeing men take compassion on the proude Cynick *Diogenes*, because he voluntarily stood in a great storme of raine, told them, that the onely way to rid him out of that misery, was to withdraw themselves, and to let none remaine to looke vpon him: for there would surely but fewe bee caried about in this pageant of penance, if there were no spectators who might encourage them with their applause. Secondly, their pride appeareth in the acting and suffering of this voluntary penance in respect of the ende, which is not so much to mortifie the flesh, as to make satisfaction to Gods iustice for their finnes, or to meritt his fauour and the ioyes of heauen; wherein as they derogate much from Gods mercy, and the all sufficient merits & satisfaction of Iesus Christ, so also they manifest their hellish pride, which will not suffer them wholly to deny themselves, and ascribe the glory of their iustification and saluation onely to Gods free grace and Christs sufferings and obedience: but needs will they share with them in the praise, in part at least pay their owne debt, and giue something towards the purchase of our heauenly inheritance; In which respect

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respect it may truly be said, that the leaner they make their bodies with penance and punishment, the more their hearts are fatned with pride and vaine-glory; and the more they subdue and keepe vnder their fleshy carcase, the more their mindes are lifted vp with opinion of their merit and deserving. Thirdly we may in this regard iustly tax them to bee those imposters and deceiuers of whom the Apostle speaketh, who seeke to deceiue men of their heauently reward; seeing they hold not the head Christ, but in part rest vpon their owne superstitious deuices, being (as the Apostle there speaketh,) vainly puffed up in their fleshy mindes, and placing the chiefe of their Religion, in a voluntary humilitie, and worshipping of Angels, in subiecting themselves to humane ordinances after the commandements & doctrines of men; which things haue at the most but a shewe of wisdoms, in wil-worship and humilitie, and not sparing or punishing of the body. Lastly, herein we may well charge them with grosse hypocrisie, and false treachery, seeing they betray the poore Christian who asketh their counsell and aduise in this spirituall warfare, whilest they pretend his strengthening and defence. For as they professe Christ in shewe, but oppose him in trueth, being those linmes of Antichrist who make warre against him and his members, so they outwardly proclaime warre against the world and the flesh, when as in truth none are greater friendes vnto them; for that the flesh our true enemy may escape vntouched and unhurt in the christian conflict, they disguise and hide it, least it should be known, and craftily substitute into the place thereof our bodies which are our friends to receiue deadly wounds and blowes by the sword of mortification; and whilest they afflict and persecute them, as though they were the onely troublers of this our Israel they (as Iesabell Baalls Priestes) cherish and nourish the corruption of nature, the flesh and the whole army of carnall lustes (as it were) at their proper charges giuing them meate and drinke at their owne table.

And thus haue I spent more paines and paper vpon this base subiect than it deserueth, and both by their doctrine
and.

Col. 2. 18. 19.
20. 21. 23.

§. Sect. 6.
That our opposition against the Papists in this doctrine is very necessarie.

That the Papists falsly thinke the body to be the flesh.

and practise shewed what the Church of Rome and her fauorites thinke of the flesh and of the meanes whereby it may be mortified and subdued, partly that all might take heede of the bewitching cups of the whoore of Babylons fornications, seeing those who haue drunke thereof, haue beene so intoxicated and made drunk with these enchanted potions, that like mad men and enraged bedlems they haue not onely wraffled with God himselte, to spoile him of his glory, murdered his holy Martyrs and caused the streets to runne with riuers of their blood, but also frantiquely haue offered violence to their owne persons, grievously tormented their owne bodies, and sought to satisfie their insatiable cruelty, by drinking deepe draughts in their owne blood. Partly also to preserue all, who loue the truth from these superstitious cruelties in the practise of their mortification, seeing corrupted nature, and blinde superstition, with as strong a streame of violence, carrieth men headlong into these inhumane and vnnaturall practises against their own persons, as the pleasures of the flesh transporteth others who are licentious and prophane to the imbracing of them. The which we may plainly see in the practise of the Baalish priests, who with knives launched their owne bodies, and in the experience of all ages among the heathens and infidels, yea euen of our owne times, not onely among the Sauadges and Barbarians, but aboue all others among the Papists who are all ready rather to torment their bodies, then to crosse their carnall wils, to torture the flesh, rather then to subdue their fleshly lusts; yea euen to mortifie with voluntary penance their naturall parts and members, rather then to labour in the crucifying of the old man, and to forsake any of their darling sinnes. But especially my maine drift herein is to discouer our true enemy that wee discern it from our friends, and to shew what in truth the flesh is, that so we may labour to subdue and mortifie it, seeing it is ready in craft and subtiltie to hide or disguise it selfe, and to substitute another in it place, that so wee may spend our strength in vaine, and being spent and tyred in fighting against

That the body onely is not the Flesh.

gainst those who are friends vnto vs, may be the more easily overcome at the first incounter of our spirituall enemies.

CHAP. V.

That the body and sensitiue faculties onely are not the flesh proued by the Scriptures, and diuers reasons.



ND therefore hauing shewed what is the erroneous concept of the Papists concerning the flesh, in the next place wee will confute it, and proue that by flesh we are to vnderstand, not the body and inferiour and sensitiue faculties of the soule, nor yet onely the corruption of

§. Sect. 1.

That the body and sensitiue faculties onely are not the flesh proued by testimonies of the Scripture.

them both; but also the corruption of the whole man, and principally of the reason and wil which they magnifie with so many praises. And this will appeare by the cleare euidence of the holy Scriptures, by strong and demonstratiue reasons grounded vpon them, by the testimony of the Fathers, yea euen of the Aduersaries themselues. And first in the whole course and current of the Scriptures we may obserue that there is much more spoken of the sinfull corruption of the soule, then of the body; and in the soule, not onely of the inferiour, sensitiue and animall faculties, but also of the superiour and intellectuall, as of the corruption and deprauation of the minde, vnderstanding, reason, wisdom and will. The Apostle ioyneth them both together, 2. Cor. 7. 1. *Hauing therefore (saith he) these promises (dearely beloued) let vs cleanse our selues from all filthinesse of the flesh and spirit, perfecting holinesse in the feare of God.* Where he necessarily implyeth, that both in him selfe, & in those beloued Saints to whom he writeth, there was remaining corruption and filthinesse of nature, which was to bee purged away, not onely in the body which here is signified by flesh, but also in the soule, which is here vnderstood by the Spirit. So Ephe. 2. 3. *Among whom (saith he) also wee all had our* Ephe. 2. 3.

2 Cor. 7. 1.

That the body onely is not the Flesh.

Chrysost. in
Rom. 8. Ser. 13.
Rom. 8. 8.

conuersation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the minde. And Rom. 8. 8. hee telleth vs, that they, who are in the flesh cannot please God. Where by flesh we cannot vnderstand the body (for then the seruants of God could not please him in this life) but the corruption of nature, with which our bodies and soules are defiled, till they be renewed and sanctified by Gods spirit. And thus Chrysostome expoundeth this place. *What then (saith he) shall we destroy our owne bodies, and so goe out of the flesh that wee may please God? Doe st thou command vs to bee murderers, when as thou pretendest to draw vs vnto vertue? Te see what absurdities doe hence arise, if these things be simply and literally vnderstood. But by flesh here he meaneth not the body or bodily essence, but a worldly and carnall life addicted to wantonnesse and voluptuous pleasures, which make the whole man to become flesh. For as they who are led by Gods spirit, haue also their bodies made spirituall, so they who are led by the flesh and are addicted to carnall delights, they make their soules to become fleshy and carnall, not by changing the essence and substance, but by spoiling it of true nobilitie. And this manner of speaking is vsed in the Old Testament, where the flesh signifieth that grosse and earthly life, which is filthily intangled in all absurd pleasures. For God saith to Noah, my spirit shall not stay with these men because they are flesh. And yet Noah himselfe was clothed and encompassed with the garment of flesh; but this was not the fault that offended God, to be compassed with flesh, because this was the worke of nature, but in that they had made choise of a carnall and sensuall life. And therefore Paul saith, They who are in the flesh cannot please God; and also addeth; But you are not in the flesh but in the spirit, not vnderstanding simply the substance of the flesh, (for so they were in it to whom hee writeth) but such a flesh which is drawne and appressed with lusts and passions. Euen as the like speech of our Saviour is to be vnderstood, but you are not of the world, not because they had not their habitation in the world, but because they were not defiled with worldly malignitie. And afterwards more fully expounding those words; You are not in the flesh but in the spirit;*

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spirit; What then (saith he) were they not in the flesh? and did they goe about without bodies? What sense or reason were in such a speech? And therefore you see that he meaneth by flesh a Ambros de fide
fleshy life. And thus also Ambrose expoundeth this place, resurect. To. 3.
The Apostle (saith he) by denying those to be in the flesh whom it is manifest to haue been in the flesh, did not condemne in them the substance of flesh, but their sinnes and sinfull corruptions, that is the workes of the flesh.

And vnto these testimonies of Scripture many more *§. Sect. 2.*
 might be added. As *Tit. 1. 15. Vnto the pure all things are* Other testimo-
pure, but vnto them that are defiled and unbeleeuing is nothing nies to proue the
pure, but euen their minde and conscience is defiled. So the A- former poynt.
postle saith, that the wisdom or (a) minding of the flesh is en- a Rom. 8. 7.
mitie against God, and that the (b) minde as well as the bodie b Col. 2. 13.
is fleshy. And thus he exhorteth the Ephesians to be renewed ¶ In the spirit of their mindes, thereby implying that not onely
in the spirit of their mindes, thereby implying that not onely the body and sensitiue faculties are naturally corrupted, but
the body and sensitiue faculties are naturally corrupted, but
also the minde, the chiefe part of man, and hereof the spirit,
that is, the prime vigour and chiefe faculty of the minde.
For what needeth any renouation if there were not in them
the taynture of their old corruption? So Rom. 12. 2. And be Rom. 12. 2.
not conformed to this world, but be transformed by the renew-
ing of your minde, that you may proue what is that good, that
acceptable, and perfect will of God. Whereby hee implyeth
that naturally they were corrupted, euen in the vnderstand-
ing part, and ignorant of the will of God, till they were re-
newed and inlightened by the Spirit of God, which renoua-
tion is not finished at once, but by little and little, euen to
the end of life; according to that 2. Cor. 4. 16. Though our
outward man perish, yet the inward man is renewed day by day.
Againe, where the Apostle prayeth vnto God that the
mindes of the faithfull might be renewed, he plainly intima-
teeth that they were by nature corrupt and sinfull. And thus
he prayeth that the faithfull Theſſalonians might be sanctified 1 Theſ. 5. 23.
wholly, and that their whole spirit, and soule and body might be
preserued blamelesse vnto the coming of our Lord Iesus
Christ. And that the Ephesians might haue the spirit of wise-

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Eph. 4. 18.

dome and reuelation in the knowledge of him, and that the eyes of their vnderstanding being inlightened, they might know what was the hope of their Calling, &c. Of which prayers they had great neede, seeing as the Apostle testifieth of them, they together with the rest of the Gentiles had their vnderstandings darkened, being alienated from the life of God, through the ignorance which was in them, because of the blindness of their heart. Ephes. 4. 18. Finally the Apostle plainly determineth this question, whereas hee saith that the enemies with whom wee wrastle in this Christian Warfare, are not flesh and blood, but spirituall wickednesses, euen the wicked spirit, the world and our owne corruption.

§. Sect. 3.

Reasons to proue that the body onely is not the flesh. The first taken from the names that are giuen vnto it.

Omne peccatum Caro dicitur. Ambr. in Eph. 2. Ezech. 18. 4.

Vnto these testimonies of Scripture wee may adde many reasons to proue, that by the flesh wee are not onely to vnderstand the bodie and the sensitiue faculties or the corruption of them both; but the sinne and pollution which hath ouerspread the whole man, soule and body. First because the names in the scriptures which are giuen to the flesh doe intimate thus much, for it is called the *old Adam* and the *old man*, which consist as well of a reasonable soule, as of a naturall body; It is called *sinne*, according to that of *Ambrose*; *All sinne is called the flesh*; and the soule sinneth as well as the body, as the Prophet implyeth, where hee saith, that *the soule that sinneth shall dye*. It is called the *euill concupiscence*, and the act of lusting belongeth to the soule and not to the bodie. It is called the *euill which enloseth vs*, namely all the whole man, body and soule, and finally it is called the *law of sinne and law of death*, and lawes are giuen by the chiefe commaunder and supream soueraigne, which as all confesse, is not the body, but the soule, and herein the reason and vnderstanding. Secondly, the actions which are attributed to the flesh doe proue this; for it is said to *swet, desire, or lust*, Gal. 5. 17. which is an act of the soule, and not of the body; and therefore *Chrysostome* concludeth that the Apostle meaneth not the body but the soule, for otherwise (saith he) *how can the flesh be said to lust; seeing lusting belongeth not to the body but the soule, for the bodie*

Reason 2.

Gal. 5. 17.

Non hic carne appellat corpus, alioquin quomodo concupiscit, quan-

die

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die is to be reckoned among those things which are moued and not which moue, as being not an agent, but a patient. Thirdly, the finnes which are attributed to the flesh shew plainly that wee are thereby to vnderstand the corruption of the soule, as well as of the body. So the Apostle reckoning vp diuers fruits of the flesh, nameth not onely *Adultery vncleannesse, murders, drunkennesse* and such like; But also *Idolatrie, Witchcraft, Heresie*, which are the finnes of soule and minde, and not properly and immediately of the body: And this *Austine* obserued, *Who knoweth not* (saith he) *that Idol-service, emmitie, contention, emulation, stomaching, dissension, heresie, enuy* are rather the vices of the mind then of the flesh; seeing it may be that for idolatrie, or some error of heresie, a man may abstaine from the pleasures of the flesh? Where further it is to bee noted, that these workes of the flesh, are not onely in the wicked and vnregenerate, but also in the godly and sanctified in respect of their flesh or part vnregenerate, for of such the Apostle speaketh, seeing they onely are exercised in the spirituall conflict, and they, and none but they, haue the spirit in them lusting against the flesh.

doquidem concupiscentia non carnis est sed animæ. Chrysost. in Gal. 5. Reason 3. Cal. 5.9. 10.

August. de ciuit. Dei. lib. 14 cap. 1.

Fourthly, the corruption of originall sinne (which in the man regenerate is all one with the flesh) hath ouerspread not the body alone, but also the whole man body & soule: for the image of God was thereby defaced which principally consisted in wisdom, originall righteousness and holines, and these were chiefly and immediately seated not in the body, but in the soule: and in this regard the whole man, the soule as well as the body, needed to be washed in the blood of Christ, and in the lauer of regeneration, because all his powers and parts were defiled and corrupted. The which will better appeare if wee consider of some particulars. For in the minde and vnderstanding are seated, as in their proper place, the finnes of ignorance, not onely in the vnregenerate, according to that of the Apostle; *the naturall man perceineth not the things which are of the Spirit of God, for they are foolishnesse vnto him, neither can hee know them, be-*

§. Sect. 4. Reason 4. Original corruption hath ouerspread the whole man body and soule.

1 Cor. 2. 14.

That the body only is not the Flesh.

cause they are spiritually discerned; but also the reliques thereof remaine in the regenerate, for we know but in part, and we see but as through a glasse darkely; in which regard Christ telleth Peter that flesh and blood had not reuealed vnto him that our Sauiour was the Sonne of God, meaning by flesh and blood, humane reason and vnderstanding. And vnto this we may adde the signes of infidelity and doubting; errors and heresies. In the conscience also there is stupiditie and terrours, whereby it is either asleepe, and obserueth not our actions to approue that which is good, and to accuse vs for euill, or being awakened doth with horrible fury pursue and terrifie vs admitting of no pacification. In the cogitation and imagination vanity and much wickednesse, according to that Gen. 6.5. Where it is said, that God saw that euery imagination of the thoughts of mans heart, were onely euill continually. Finally in the will remaineth much auersnesse to good, and pronenesse to euill, great rebellion and stubbornnesse against God whereby we resist his holy wil, in respect whereof the Prophet saith, that the heart of man is wicked above all things; and the Apostle telleth vs that in our wils there is no inclination vnto any thing which is good, vnlesse, God first worketh it in vs. By all which it appeareth, that by the flesh we are to vnderstand the corruption of soule & body, according to that of Bernard; As (saith he) the old Adam was spread ouer the whole man, and professed him wholly; so now let Christ haue all who hath created all and redeemed all, and will also glorifie all.

Gen. 6.5.

2 Cor. 3.5.

Ier. 17.10.

Philip. 2.12.
Bernard. de. Ad.
uentu. domini.
Serm. 5.

§. Sect. 5.

Reason 5.

*Because the Body
and spirit are not
enemies but lo-
uing friends.*
Gal. 5.17.

Eph. 5.28.29.

Fifthly, the Flesh and the Spirit are as the Apostle telleth vs, contrarie one to the other, and like mortall enemies in hostile manner they fight together seeking one anothers ruine and destruction; but such enmitie is not betweene the soule and body, for then they would seeke one anothers overthrow, whereas contrariwise they mutually loue and cherish the one the other, and are much grieved when they must part asunder, so the Apostle telleth vs, that no man euer yet hated his owne flesh, but nourisheth it and cherisheth it, euen as the Lord the Church, and in this regard hee willeth the

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the husband to love his wife, as his owne body. And this argument *Chrysostome* vseth. *Whereas* (saith hee) *the Apostle telleth vs that the flesh lusteth against the spirit, he speaketh of a twofold knowledge, whereof the one is contrary to the other, to wit not the soule and body, but vertue and malicioufnesse; for if they should be so opposed, they would destroy one another, as water, fire, and light darknesse, &c.* Now whereas the opposition and fight is not betweene the body and the soule, but the flesh and the Spirit, hereof it will clearly follow, that wee are not by flesh to vnderstand the substance of the body, but the quality of corruption in soule and body; for these enemies are of like nature, and therefore as by the spirit we vnderstand not the substance or essence of the holy spirit, but a created qualitie of holinesse and righteoufnesse, in the whole man; so contrariwise wee are by the flesh to vnderstand not our bodily substance, but the sinfull quality of corruption which hath defiled soule and body.

Sixtly, the Apostle saith, *that in him that is in his flesh* & *dwelled no good thing*; where the flesh cannot signifie the body as it is distinguished from the soule; for so it is not true which the Apostle speaketh, seeing his body was not onely the habitation of his soule, but also the Temple of the holy Ghost. Neither was it here the Apostles purpose to distinguish betweene his soule and his body, but betweene grace and naturall corruption which had ouerspread the whole man, so farre forth as he remained vnregenerate; as contrariwise by spirit he vnderstandeth the whole man, as he is regenerate and sanctified. And this is the reason why he correcteth himselfe saying in me, *that is in my flesh*, because he would not be iniurious to Gods spirit dwelling in his body, which maketh him thus to explicate his speech, of his flesh or part vnregenerate, in which the holy spirit dwelleth not. So *Chrysostome* telleth vs that the Apostle calleth *Flesh* not the naturall body, but the depraued will, as when he saith, *you are not in the Flesh but in the Spirit*; And againe, *those who are in the flesh cannot please God*. What then is the flesh to be destroyed? Why he who spake these things, was not.

*Chrysost.in
Gal.5.*

Seet. 6.

*The sixth reason
taken from the
wordes of the
Apostle.
Rom.7.18.*

1 Cor.6.19.

*Chrysost.in
Gal.5.*

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not hee compassed with flesh? &c. By flesh therefore hee meaneth earthly, sluggish and retchlesse thoughts. So that this is not the accusaſion of the body, but the fault of the negligent soule.

§ Sect. 7.

The seventh Reason because the body is not absolutely euill, as the flesh is.

Aug. de ecclesiast. dogmat. Cap. 76.

Chrysost. in Rom. 7. Scim. 13.

Hieron. ad Licinium.

Eighthly, that which is called the flesh, is in other places, called the euill concupiscence, the euill which endoseth vs, and the law of sinne; but the body is not euill absolutely, for it is the good creature of God as well as the soule; but respectiueſly, as together with the soule it is tainted & defiled with corruption. So *Austine* telleth vs that *our flesh* that is *our body* is good, yea very good, as beeing the workmanship of *our onely good God*; and it is not euill as *Bethianus*, *Ophianus* and *Patricianus* would haue it; nor the cause of euill as *Florianus* hath taught, nor yet compassed of euill and good, as *Manichæus* blasphemeth, but whereas it is good by creation, it is at the choise of the minde made vnto vs either good or euill, not by the change of the substance, but by the wages of execution. With whom *Chrysostome* agreeth, saying, that the *Apostle* doth nor call the flesh (that is the body) sinne, but it is the worke of God, which if we wisely vse it, is exceeding fit for the pursuing of vertue. Neither is the body our enemy in this spirituall conflict, but our friend which assisteth vs in the fight, and taketh our part against the flesh with the rest of our spirituall enemies; namely as it is employed by the soule, in praying, fasting, watching, hearing the word, holy conferences, giuing of almes and such like religious and Christian duties. So *Hierome* testifieth that this life to mortall men is a place of Combate, here wee fight that elsewhere wee may be crowned, and no man can goe securely among serpents and scorpions. Wee are compassed about with great troupes of enemies; the whole world is full of them; the fraile flesh which within a while will become aſt, fighteth alone against many, &c. For as the bodie partaketh with the soule in the state of corruption, so also in the state of regeneration, the one beeing sanctified as well as the other. For whereas the *Apostle* speaking to the faithfull telleth them, that they were washed and sanctified, hee excludeth not their body but vnderstandeth it of the whole

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whole person body and soule. And this he plainly testifieth, saying, that *the unauarice woman careth for the things of the Lord, that she may be holy, both in body and in spirit:* And therefore he exhorteth the Corinthians to the washing and purging of the whole person. *Having (saith he) these gracious promises, (dearely beloved) let us cleanse our selves from all filthinesse of the flesh and spirit, perfecting holinesse in the feare of God.* So whereas he affirmeth that our bodies are temples of the holy Ghost, hee implyeth, that they are regenerate and sanctified; for what communion can there bee betwene light and darknesse, God and Belial, the holy spirit, and a polluted cage of vncleane spirits? And therefore as our soules are not in this life perfectly regenerate, but haue remaining in them many reliques of corruptions, so our bodies are not quite without regeneration, but are in part washed and purged by Gods holy Spirit, that they may bee fit habitations for himseife to dwell in. To which purpose Hierome saith, that *the Apostle doth not praise the spirit, and dispraise the flesh, because that is good and this is euill: Seeing himselfe saith, that the Virgin careth for the things of the Lord, that she may be holy in boay and in spirit, and contrariwise doth accuse the spirit, saying men corrupted in their mindes, &c.* So Chrysostome saith, that *Christ hath destroyed the kingdome of sinne, and hath made the flesh more able and spirituall for all good duties, not by changing the substance of it, but by raising and inciting it herunto. For as fire beeing ioyned with iron, doth make the iron like vnto fire, though it remaine the same in it owne nature: so the flesh of the faithfull who are indwelt with the holy Ghost, is changed by vertue of the spirit, and beeing made spirituall and losie is lifted up on high together with the soule.* And as the body is thus in part sanctified, so also the affections and inferiour faculties of the soule, as loue, hope, desire, hatred, and the rest, and are made seruiceable to the soule for holy and religious duties: and whereas whilest we were in the state of vnbeliefe, they fought on the diuels side, and prouoked vs to the committing of all wickednes, now they forsake his campe and take part with the armie of Iesus

G

Christ,

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Christ, inciting vs both in our soules and bodies, to the ready performance of all holy duties. And as the Apostle numbrell idolatry, witchcraft and heresie which are more properly belonging to the superiour faculties of the soule among the workes of the flesh: so contrariwise he reckoneth loue, ioy, and peace, among the workes of the spirit, which are affections belonging to the inferiour part.

Gal. 5. 22

§ Sect. 8.

*The eighth reason.
Because the faithfull are tempted to such sinnes as properly belong to the vnderstanding and will.*

Iam. 1. 14.

Lastly, euen the faithfull and regenerate are tempted, not onely to sinnes wherewith the inferiour faculties of the soule are delighted, as lust, wantonnes, intemperance, and the like; but also vnto such sinnes as properly belong to the vnderstanding and will, as errorrs, heresies, infidelitie, doubting of Gods mercy, truth, prouidence, securitie, impenitency and hardnesse of heart. Now of what are they thus tempted, but as the Apostle telleth vs, of their owne concupiscence? and therefore this concupiscence extendeth as well to the superiour as the inferiour faculties of the soule. Yea not onely are they tempted but often are foyled by yeelding to the tentation; of which I neede no other prooffe, but that experience which euery Christian may haue in himselfe, if without partialitie he will examine his owne conscience: for who is so inlightned that doth not finde in his minde much darknesse? who so sanctified, that doth not acknowledge many errorrs whereby he hath been ouertaken in his iudgements; and much vanity in his cogitations? Who is so humbled and hath so denied himselfe, that doth not feele in his will much peruerseness and rebellion against the will of God? Finally, who hath his remembrance so confirmed and strengthened in grace, that doth not see his forgetfulness of God and of holy duties? And who is so strong in his faith, that doth not finde many assaults of doubting and infidelitie? All which doth plainly proue that euen in the regenerate the reliques of carnall corruption doe remaine not onely in the inferiour and sensitiue faculties of the soule, but also in the superiour and intellectuall.

That the body alone is not the Flesh.

CHAP. VI.

Testimonies of Fathers to prooue that the body alone is not our enemy the flesh.



Unto these reasons we may adde diuers te- §. Sect. 1.

stimonies for the better clearing of this point. And first Saint *Augustine* telleth vs, *Testimonies to*
 that the corruption of the body, which ouer- *proue that the*
 burtheneth the soule, is not the cause of the *bodie is not our*
 first sinne but the punishment. Neither doeth *sinfull flesh.*
August. de ciuit

the corruptible flesh make the soule sinfull, but the sinfull soule *Dei lib. 14.*
 maketh the flesh corruptible. From which corruption of the *cap. 3. tit. 5.*
col. 755.

flesh, although there arise many promocations of vices and vici-
 ous desires, yet not all the vices of a wicked life are to be imputed
 to the flesh (that is the body) least hereby wee acquite the diuill
 of them who hath no flesh. Againe, he that magnifieth the na-
 ture of the soule, as though it were the chiefe goodnesse, and ac-
 cuseth the nature of the flesh as euill, without doubt hee doeth

carnally affect the soule, and after a fleshy manner shew the flesh, *August. de ciuit.*
 because he so iudgeth out of humane vanitie, and not out of *dei lib. 14. cap.*
5. tit. 5. col. 758

diuine truth. So in another place, the soule is not better then *August. in psal.*
 the body in merit but in nature; for the soule is sinfull and stain- *145.*

ned with many corruptiōs of concupiscence. But yet impure gold
 is better then the most purified lead. And else where he saith;

The flesh therefore is not euill if it want euill, that is, sinne where- *August. de con-*
 with man is corrupted, neither is he euill made, but doeth euill, *tinent. cap. 8.*
Tit. 4. col. 998.

for in both parts soule and body he was made good of our good
 God, but he doeth euill whereby he is made euill. Now as by all
 these testimonies he sheweth what the flesh is not, namely
 not the nature or substance of the body; so in many other pla-
 ces he sheweth what it is, namely the lawe of sinne and cor-
 ruption of nature, which hath ouerspread and defiled the
 soule and body. To name one or two for all. In his booke
 of retractations, he saith that the *Apostle* by the names of flesh

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Carnis et Sanguinis nomine ipsam corruptionem carnis et sanguinis intelligendus est apostolus nuncupasse.

August. retract. Lib. 2. cap. 3. August. de fide et symb. c. 10. Chrysost. in Gal. 6. Chrys. in Gen. 6. Homil. 24. Gregor. moral. lib. 3. c. 11. Moral. lib. 14. cap. 29.

Hieron. in Rom. 8.

Basil. de baptis. lib. 1. Theod. in Gal. 5. 17. Ibidem.

§. Sect. 2. That saithan hath assaulted not only the body & affections, but the minde, and vnderstanding.

and blood, vnderstandeth the corruption of them both. And againe, the soule when as it affecteth those things which are carnally good, is named the flesh. With him agreeth Chrysostome, for writing on the words of the Apostle, they haue crucified the flesh with the lustes of it, he saith, that he here calleth their euill deedes the flesh, for if they should haue crucified their bodies, how then could they haue liued? And againe, it is the manner of the Scriptures to call by the name of flesh those, who onely minde carnall things, and neuer thinke on that which is beauenly. Thus also Gregorie saith, that the Scriptures are accustomed to signifie by the names of flesh and blood, the sinnes of the flesh. And in another place; It is written (saith he) that flesh and blood cannot inherite the kingdome of heauen, and how then shall I beleue that in truth the flesh shall arise at the last day? I answered in the holy Scriptures the flesh is sometime taken according to nature, and sometime according to fault and corruption; in the former sense, this now is bone of my bone, and flesh of my flesh: and againe, the word was made flesh. In the other sense is it to be taken; my spirit shall not stinne in these men, because they are flesh, and the speech of the Apostle, but you are not in the flesh, but in the spirit; not that they were not in the flesh to whom the Apostle wrote, but because they had overcome the passions of their carnall desires, &c. So Hierome on the eight of the Romanes, saith, It is to be noted that the Apostle there accuseth the workes of the flesh and not the substance. And thus also Basil vnderstandeth it; for (saith he) he that is called the olde man, signifieth together all sinnes and defilements particularly, as it were in his parts. So Theoderet; The Apostle calleth flesh the inclination of the minde vnto those things which are euill; and the spirit grace which inhabiteth and guideth the minde vnto those things which are good. And againe; it is manifest, that idolatry, witchcraft and such like sinnes, are not proper to the flesh, (that is the body) but to the soule; and therefore he doth not accuse the flesh, but the wicked and fleshfull cogitation.

And thus haue I shewed by the Scriptures and fathers, that by the flesh we are not to vnderstand the body and the

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sensitiue part of the soule alone, but the sinfull corruption of our nature : and that this hath ouerspread and infected not the flesh or affections alone, but euen the minde and will. For Sathan hauing a desire to conquer vs, and to hold vs for euer vnder his subiection, did not onely by assault, take in the body and sensitiue faculties, (as it were) the out-sconces, but hath also skaled and surprised the reason and vnderstanding, which is the strong tower and castle of our soule, through the strength whereof he commandeth all the rest. And hauing gotten possession of it, he hath placed in it a strong garrison of his hellish armie, to keepe it for his vse; knowing that if he can hold the minde vnder his gouernment, he may by the helpe thereof keepe all the rest. And this maketh him to vse all his skill and diligence, in darkening and deluding the reason and vnderstanding, and to this purpose he doeth sometimes possesse it with a spirit of slumber by making it drunke with the intoxicating cuppes of ignorance and error; sometimes he dazeleth and darkeneth it with the smoake and vapors of hellish temptations, that it may see no more, nor in other manner, then he will haue it, and somtime he abuserh and deceiueh it by casting betweene the things presented vnto it, and the eye of reason false colours, and then as a man looking through a greene glasse thinketh a christiall streame and filthy puddle all alike, so the eye of our iudgement being deluded, with Sathans false glasses or glosses which hee casteth before it, can put no difference betweene right and wrong, good and euill.

And by reason of this the diuels diligence, and politique care, it cometh to passe that no part or facultie of man is more infected and corrupted with the poyson of sinne then the minde and vnderstanding. It cannot be denied but that the minde and reason of man doe in their naturall endowments as farre exceede the body and sensitiue faculties, as the Sunne in his chiefeest brightnesse doth the smallest and and dimmest Starre; It is true also that by those reliques of light, which remaine in the vnderstanding a man is excellently

§. Sect. 3.

*No part more
corrupted then
the minde and
vnderstanding.*

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lently guided in naturall, ciuill, and meere morrall actions, and by vertue thereof is able to atchieue great and difficult matters: but as in physicall bodies the best substance hath the worst corruption: so is it also true in Diuinitie, that the more excellent the faculties of the soule be, the worse they be in the state of corruption. For the reason and vnderstanding in man is the chiefe rebell, which leadeth and ruleth the body and inferiour faculties (as it were) the baser sort of the common people: and therefore the more politrique, eloquent and potent this rebel is, the more dangerous also and pernicious; seeing hee holdeth the more powerfully all his subiects and inferiours in their enmitie and opposition against their supream soueraigne. And in this regard the soule is much more worthy blame then the body, and in the soule, the reason, minde and vnderstanding then the will, because it is the chiefe ring-leader in this rebellion, and the archtraitor which giueth lawes and gouerneth all the rest; for as the iudgement alloweth or disalloweth, esteemeth or vilifieth, so the will chuseth or refuseth, and the affection loueth or abhorreth. Euen as contrariwise the chiefe praise belongeth vnto it in our conuersion vnto God, because with it selfe it causeth all other parts which it commandeth to returne vnto him and to submit themselues in all obedience to his rule and gouernment, whereof it is that true repentance is called *metanoia* the changing of the mind, because this being the first and principall act in our conuersion doth giue denomination to all the rest. And this chiefe faultinesse of the soule in the state of rebellion and corruption, as it appeareth by the former reasons, so doth antiquity giue testimony vnto it. So *Chrysostome* saith, that the soule here is more to bee blamed and accused then the body, because the body designeth, no will without direction from the soule, but contrariwise the soule committeth much wickednesse without the vse and assistance of the body. So *Austine* saith that the flesh (that is the body) without the soule cannot comet. And although the cause of carnall concupiscence bee not in the soule alone, yet much lesse is it in the body alone. And therefore it

ariseh

Chrysost. in
Eph. 2. Sermon. 6.

Aug. de Gen.
ad literam. lib.
10. cap. 12.

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ariseth from both, so wis from the soule because no delight is felt without it, and also from the body, because neither without it is there any sense of carnall pleasure.

But the chiefe faultinesse of the soule will better appeare, § *Self. 4*
 if we consider that in the acting of this sinnefull tragedy, *That the soule*
 the soule, and in it, chiefly the minde and vnderstanding, *chiefely sinneeth,*
 playeth the chiefeft part; for it is the Graund Captaine in *and in it the*
 this sinnefull army which leadeth the body and inferiour *minde and vnder*
 faculties, and appointeth them to the accomplishing of its *standing.*
 particular designs: it is naturallly the diuels steward, which
 receiuing immediately instructions from this hellish maister,
 doth appoint to euery inferior part their taske as common
 seruants. It is the diuels forge wherein he first hammereth
 and fashioneth his sinful temptations. It is the master work-
 man in the shop of our sinfull nature, which setteth on work
 all the other parts as vnder prentizes, for first the mind thin-
 keth on mischief, or entertaineth the diuels temptatiōs, then
 the iudgement alloweth it, if not simply, yet in respect of
 some circumstance, if not as an hellish hooke, yet as it is co-
 uered with the baites of worldly vanities, either esteeming
 the sinne for it owne sake, or at least for the wages and re-
 ward, and so then the will chuseth it, and the heart affecteth
 it, the concupiscence desireth it, and the body accompli-
 sheth it. So that if the minde were bound to the good beha-
 uiour, and either would not thinke on wickednes, or at least
 would vilifie and contemne it, our peace with God, and our
 owne consciences would be kept, and wee should haue no
 sinnefull seditions, and tumultuous vproares in the in-
 ferior parts and members. In a word the minde and vn-
 derstanding is the spring head from which all the streames
 of sinne doe runne and flow; and therefore the diuell first
 poysoneth and corrupteth it, that so it may taint and infect
 all the other parts, as we may see in the example of our first
 parents whose iudgement he first corrupted, and then with
 ease infected their will and affections. Wherein he dealeth
 with vs as *Elisba* with the *Aramites*; first blinding vs and
 then misleading vs at his pleasure. For whereas God in the
 little

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Rom. 3. 11. 12.
Eph. 6. 12.
Col. 1. 13.
1 Pet. 1. 14.
Rom. 13. 12

little world of man hath appointed the reason, and vnderstanding, to be as the Sunne to giue light and directions vnto all the other parts and faculties, that so they may orderly exercise their functions and operations, Sathan knoweth right well that if he can eclipse this light, by the opposition of changeable trifles, or vterly darken it by the interposition of earthly vanities, there can thereupon nothing follow, but sinfull disorder and dangerous confusion in all our actions. And thus the Apostle liuely describing mans misery and sinne, first pointeth at this as the chiefe fountaine, *that there is none that understandeth nor seeketh after God*, and then that, *they are all gone out of the way and become unprofitable*. And this is the cause why the kingdome of sinne is called the *kingdome of darknesse*; and sinfull lustes are called the *lustes of ignorance*; and sinfull workes, the *workes of darknesse*; because ignorance is the scepter of the diuels kingdome by which hee raigneth and ruleth in the children of disobedience; all carnall lustes spring from the blindness of the minde, & the darkenes of ignorace is the vayle which hideth all wicked workes, not onely from others, but also from their owne eyes who commit them and so encourageth them to goe in these sinfull actions.

§. Sect. 5.

That the soule is the chiefe actor of sinne proved by testimonies.

Chry. in mat. 7.
Hom. 21.
Chryl. in Rom.
7. Sermon. 10.

And vnto this truth the ancients haue giuen their suffrage and testimony. Chrysostome saith; *that in euery sinne, the soule first sinneth, and afterwards the flesh, and vntesse the soule were first ouercome, the flesh could neuer sin*. And expounding those wordes of the Apostle, *when we were in the flesh*; that is (saith he) *in euill actions or in a carnal life. Neither would he say, that before times they were in the flesh, and that now they walked about without bodies, &c. Moreover least any man should accuse the body, he doth not say, which euill actions the members themselves haue wrought and done, but which were wrought in our members, that he might shewe how that the first beginnings of wickednes were deriued else-where, namely from our thoughts working them, and not from the members which were driuen by their motion. For the soule holdeth the place of the artisan or musician & the flesh of the instrument giuing that kind of sound*

or

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or musicke which the musician maketh it; and therefore it is not to be ascribed to the flesh if there be discord in the musicke, but rather to the soule by which it is ruled. So writing on those words of the Apostle, that as the Gentiles did not like to retain God in their knowledge, God gave them over to a reprobate mind to doe those things that are not convenient: he saith, that the Apostle hereby discovereth that our sinnes doe not arise primarily from our bodies, as certaine heretiques would haue it, but from the minde, to wit from the euill concupiscence, as it were from the fountaine from which all euils flow. For the minde being reprobate, all other parts are so too, as the coachman being disordered which driueth the coach, all that is vnder his rule, must needs be disordered and out of frame. So Ambrose demanding, what it is to be subiect vnto sinne, answereth, nothing else but to haue the body corrupted through the sin of the soule; into which sinne chuseth it selfe to drine man as a captiue vnto it, that he may doe its will. And Fulgentius likewise saith, that although sinne seemeth to be committed of a man corporally, yet it taketh it beginning from the heart; neither is any thing done outwardly, vlesse it be first inwardly concluded by the iudgement of the minde, the truth whereof truth it selfe hath shewed vs, saying that out of the heart proceede euill thoughts, murders, adulteries, &c. So Augustine saith, that not in the body or inferiour faculties, but in the will of man is the originall of all vices.

Ambrosin

Rom. 7.

Fulgent. de myst.

ter. mediat. ad

Trufim. lib. 1.

Mat. 15. 19.

August. quest. su

per Exod. li. 2. c.

2.

So likewise they teach, that the body is but the seruant of the soule which can or dare doe nothing but by the masters appointment. So Augustine saith, that the flesh is an obedient seruant to the soule: this ruleth, the other is ruled, the one commandeth, the other obeyeth. In which regard hee would haue the Manichees derided, who imputed all sin vnto the flesh, the which hee would haue, to Gods glory, duely praised, and all the fault to be attributed to the will. Chrysostome likewise compareth the body to armes and weapons, which are to be esteemed according to their vse. The souldier vseth them whilest he fighteth in defence of his countrey; and the thiefe against common friends who are of the same countrey, the

§ Sect. 6.

That the body is

but the seruant

of the soule in ac-

ting sinne.

August. in psal.

145.

Serm. 27. T. 10.

Chrysost. in

Rom. 6. Ser. 11.

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which is not the fault of the weapons but of those who abuse them vnto euill: And so (saith he) the body is either this or that, not in it owne nature, but by the predominant direction of the minde. And in another place, *the soule so useth the body, as the Smith the hammer and the anuile, upon which it forgeth and fashioneth the idols of all corruption and filthinesse; and frameth the images of all carnall pleasures. Nor is the flesh the prompter and teacher of sinne, nor the inuenter of all malicioufnesse, or the framer and disposer of the things which are done; but it is the shop of the soule, which worketh and accomplisheth in it and by it whatsoeuer it effecteth.* Thus also Ambrose concludeth; *You see then, that the minde is the author of our fault, and that the flesh is innocent, seeing that it is often the instrument of sinne. Yea euen the heathen man by the light of nature could discerne this truth; affirming that our eyes offended not, if they were not ruled and commanded by an euill minde.*

Ambros. de Pa-
nitent. lib. 1. c. 14.
Nihil peccant
oculi si non ocu-
lis animus im-
peret. Seneca.

§ Sect. 7.

*That the soule
only properly
sinneeth*

August. de ciuit
dei. lib. 14. c. 3.

Chrysost. in
mat. 5. hom. 17.

In. gen. 12.
hom. 32.

In 1. cor. 6. hom.
18.

Yea so far is it off that our bodies should be chiefly corrupted, and the principall authors of sinne that if we speake properly the soule onely sinneth, and the corruption of the soule alone is sinfull, and as for the corruption of the bodie it is rather the punishment of sinne then sinne it selfe. So *Austine* saith, that *the corruption of the body which cloggeth the soule is not the cause of the first sinne but the punishment.* So *Chrysostom* speaking of our Sauours speech concerning the cutting of the right hand, and pulling out the right eye; he saith, that hee intendeth not the disturbing, much lesse the destroying of the frame of the body. Farre be it from vs so to conceiue, for hee doth no where shew that there is any fault in the bodie, but euery where convinceth the will of the euill; for not so much the eyes, as, by the eyes, the minde and reason doe see; whereof it is that sometimes the eyes doe not discerne those who are present before them, the minde and cogitation bring otherwise occupied. And elsewhere hee plainly affirmeth, that *the peruerse will is the cause of all euill.* And againe, *our mortall body is not the cause of sinne, but our wicked will is the roote of all euill.* Far why did not Abels body make him vnjust? And why,

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why doth not the want of bodies benefit the Diuine? Will you know the cause, because the mortall body bringeth to men not onely no detriment, but much profit and benefit. And therefore he concludeth, that it is the work of the Diuine to make foolish men rather to accuse their body, God himselfe or their neighbour, then their corrupt minde, least finding the cause of their sinning, they should plucke up the roote of all their evils.

And thus haue wee proued by testimonies of Scripture & *Sect. 8.*
 Reasons & Fathers, that by flesh in the spirituall conflict, we *That the body is not the flesh proued by the testimonies of the aduersaries themselves. and 1. out of Tho. Aquin.*
 are not to vnderstand the body and inferiour faculties of the soule, or the corruption of them both, but the corruption of the whole man in euery part and facultie, and especially in the minde, vnderstanding and will which aboute all the rest are chiefly taint and defiled. Now let vs also produce the testimony of the aduersaries themselves, who howsoever in their doctrine they commonly confound the bodie and the flesh as being all one; and in their whole practise of mortification, doe bend all their strength against the bodie to subdue and keepe it vnder, yea euen to torment, consume and destroy it, as though it were their mortall enemy; yet hauing sometime their eyes dazeled with the light of truth, they acknowledge euen the same veritie of doctrine which we teach and defend against them. Thus *Thomas Aquinas*, their great schoole Doctor, extendeth the flesh and corruption of nature to the whole man, the soule as well as the body, for writing on the wordes of the Apostle, *In me that is my flesh, dwelleth no good thing*, he saith, that *in man as he is a sinner dwelleth no good thing*, neither in his body nor minde. Now this is spoken by the Apostle of himselfe, and that as he was in the state of grace and regeneration as *Aquinas* a little before acknowledgeth and therefore must necessarily be referred to the part vnder regenerate both soule and body. And commenting on these wordes of the Apostle, *The flesh lusteth against the spirit*, he saith, that *here is a doubt to be cleared; namely that, seeing to lust or conuēt, is an act proper to the soule; therefore as it may seeme it cannot agree with the flesh: vnto which we are to say with An-*

Aquin. in Rom. 7. lect. 3.

Aquin. in gal. 5. 17.

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fine, that the flesh is saide to conet or lust, in regard that the soule doth lust or desire according to the flesh; as the eye is said to see, when as rather the soule seeth by the eye. And therefore the soule then lusteth by the flesh, when as it desireth those things which are pleasant according to the flesh. But the soule lusteth or desireth by it selfe, when as it is delighted in those things which are according to the spirit, as workes of vertue and diuine contemplation. Tea but if the flesh lusteth by the spirit, how is it saide that it lusteth against it? namely in this respect, as the concupiscence of the flesh, hindereth the concupiscence of the spirit. But this answer is not sufficient, for if both kinds of concupiscence come from the soule, the one immediately, the other mediately according to the flesh, this maketh no contrarietie betweene the spirit and the flesh, as he vnderstands it, but onely in the same acte of concupiscence which is in the soule alone in respect of the diuers maner of lusting, the one kinde by the body, the other by it selfe. And therefore this answer would better fitt the obiection and agree with *Austines* speech, that there is in the soule a double concupiscence, the one in the part regenerate which is spirituall, the other in the part vnregenerate which is carnall, the which are directly contrary the one to the other. And thus he might answer another obiection which himselfe maketh against his owne wordes; for whereas the Apostle saith, that *the spirit lusteth against the flesh*, hee obiectioneth, that if we here take the spirit for the holy spirit, and grant that spirituall concupiscence is onely against that which is euill, it will follow, that the flesh or body against which the spirit lusteth is euill, which was the error of the *Manichees*. To which he answereth that the spirit lusteth not against the nature of the flesh, but against it desires onely as they extend to superfluitie. But this answer crosseth his former speech, whereby he affirmed that the flesh or body had no concupiscence at all, but that it was an acte proper to the soule alone. And therefore the obiection were better satisfied if we say that there is not onely in the regenerate part of the soule, the concupiscence of the spirit, but also

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also the reliques of carnall concupiscence in the part vnregenerate, which fight as contraries and enemies the one against the other. But as *Aquinas* affirmeth, that concupiscence is onely an acte of the soule, and consequently euill and carnall concupiscence, as well as holy and spirituall, wherein he agreeth with vs; so also hee granteth in some places that the flesh is the corruption of nature or originall sinne, which is deriued vnto vs from our first parents. So he saith, that the carnalitie which importeth or signifieth the rebellion of the flesh against the spirit, proceeded from the sinne of our first parents, because it belongeth to that euill of corruption deriued from that sinne. So hee expoundeth the lawe of the members to be that euill and of sinne and corruption which moueth vs to sinne, and is the punishment of the sinne of our first parents in vs who are their posteritie. And yet more plainly speaking of those words of the Apostle. *But you are not in the flesh*, he saith that it is euident that this is not to be understood of the substance of the flesh, seeing the Romanes were mortall men clothed therewith, but he taketh the flesh for the vices and corruptions of the fleshe, according to that, 1. Cor. 6.9. *Flesh and blood shall not inherite the kingdome of God.* So that when he saith, *ye are not in the flesh*, the meaning is, *ye are not in the vices, and corruptions of the flesh*, lining as it were according to the flesh.

But much more clearely doeth the arch-champion of the Papists, Cardinall Bellarmine assent vnto this truth; the flesh (saith he) in the Scriptures almost euery where is opposed to the spirit or some thing else more high and heavenly. For it doth not signifie the substance of the flesh, but the infirmitie or corruption, or humane and fleshy cogitation; all which are to the same effect, seeing it ariseth from our corruption, that a man will take vpon him to iudge of diuine matters after an humane sense. And in another place hee saith, that sinne taken properly cannot be in the body, but in the minde. For sinne is vnrigh-
teousnesse, and vnrigh-
teousnesse truly so called, can there onely
haue place where true righteousness hath it place. Now who
ouer hath placed righteousness, truly and properly taken, in

§. Sect. 9.

Testimonies out of Bellarmine to proue the former poynte.

Bellarmin. de Sacramen. eucharist. lib. 1. c. 14.

Bellar. de amiss. gratia & stat. peccati. lib. 3. c. 10.

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the members of the body? But why doth he affirme this truth? Surely to confirme an vnruth; for hence hee concludeth, that where as the Apostle saith, that concupiscence is sinne, and that it dwelleth in the flesh and not in the minde, hereby he plainly sheweth, that it is not sinne properly but figuratiuely. But the Apostle speaketh properly when hee calleth concupiscence sinne, neither doth Bellarmine argument proue the contrarie, seeing the Apostle doth not (like the Iesuite) by flesh vnderstand the body but the part vnregenerate and the corruption of nature, which is as well (yea much more) in the soule as in the body; the which I haue fully proued, and Bellarmine himselfe will presently confesse. For in another place hauing said that Austine by the name of concupiscence vnderstandeth the corruption of the inferiour part of the soule which rebelleth against the superiour, he presently addeth; But it must not bee denied that the like sinne and corruption is to be found in the superiour part; for euen this part of the soule also is prone to lust after honours, vaine-glory and other vanities, and although it be against our wills it doth sometimes bring forth such desires. And therefore S. Paul, numbrell among the lusts of the flesh, not onely whoredome and drunkennesse, but idolatrie, enmitie, heresie, as Augustine hath diligently obserued. lib. 14. de ciuit. dei cap. 2, 3. & 4. Where he sheweth that the flesh is sometimes taken for the whole man, as hee is without the grace of God after the fall of Adam, and that hee is said to be carnall who liueth according to himselfe and not according vnto God. So elswe here answering Caluins and Beza his obiection, who say, that the flesh in the seventh of the Romans, is to be taken for the whole man, as hee is in the state of corruption, because S. Paul numbrell the minde among the parts most corrupted 1. Tim. 6. and commandeth vsto be renned in the spirit of our mindes, to this he answereth, that in many places of the holy Scripture wee are without doubt by the flesh to vnderstand as well all the superiour as the inferiour faculties corrupted with sinne. Neither doe wee deny but that with this sinne the minde also of man is corrupted, &c. No maruell therefore if the workes of Bellarmine are not suffe-

red

De Amisione
grat. & statu
peccati l. 5. c. 15.

Bell. de. amissi.
gratiz et stat.
peccat. lib. 5. c. 7

Eph. 4. 23.

That the body alone is not the Flesh.

Red to bee read without speciall licence, nor scarce to bee found in common shops throughout Spaine and Italy, seeing in this and innumerable other points of Poperie hee differeth from the most of their other Writers, and generally from the whole course of their practise, both in those and all other places, as hath in this particular bene before sufficiently proued.

CHAP. VII.

Objections of the Adversaries answered, whereby they endeavour to proue that the body and sensitiue faculties are the flesh.



Ow in the last place it remaineth that wee answered some objections; whereby they endeavour to proue that by the flesh wee are to vnderstand our bodies and sensitiue faculties only with their corruption; and not the soule and superiour faculties. And first they reason that this spirituall enemy of our saluation is the body and inferiour faculties of the soule, seeing it is vsually called by the name of flesh and carnall concupiscence. To which I answered that this manner of speech is not proper but tropicall and figuratiue, and to bee vnderstood by a metonymie of the subiect for the adiunct or qualitie, flesh for the fleshly qualitie of corruption which hath defiled soule and body, the which is vsuall with the Hebrewes who in their ordinarie phrase, put the abstract for the concrete, and the subiect for the qualitie that belongeth vnto it; the which also the Greekes and Latines doe sometimes imitate, as when they called a wicked fellow *κατάρατος* *Scelus*. But it may further bee demaunded why this spirituall enemy should by this metonymie be called the *flesh* rather then *sinne* and *corruption*, if it were not chiefly seated in the body. I answered that it is thus called to shew how deeply our nature is tainted and infected with the poison of sinne, in that it is, (as it were)

Objection, because this our enemy is vsually called the flesh.

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were) incorporated into our flesh, and one of our essentiall parts turned and (as it were) transformed into corruption, and it into them, so as there is nothing naturally remaining but euen a masse of corruption and lump of sinne. And secondly to intimate vnto vs the dangerousnesse of this enemy, in that it is not onely domesticall, dwelling in vs, but (after a sort) essentiall and inherenr, so as it is not possible to auoyde it, but we must deny our selues, nor to kill it, vnlesse we crucifie our owne flesh, nor to vanquish and subdue it, vnlesse we overcome our selues. Yea but why is this corruption of nature called carnall and fleshly, rather then animall and spirituall, if it were not seated in the bodie, rather then in the soule? I answere that this corruption hauing defiled both the speciall partes of man the body, as well as the soule, it was indifferent by a synecdoche to vnderstand the whole corruption of nature, by the name of either part. But if this answere will not satisfie: but that they will further obiect, that the soule is the principall part and therefore the name or denomination should follow it especially if it be chiefly raynted and corrupted, and the arch-author of all sinne: I answere that notwithstanding all this, our enemy in this spirituall conflict is called the flesh rather then the soule or spirit, to note vnto vs the greate contrariety, and vnreconciliable enmity that are betweene the combatants in this warfare; for as opposite are these the one to the other as light and darkenes, heauen and hell, God and the Diuell, good and euill. And therefore to expresse this contrarietie which is betweene them, names were chosen which were most extreamely opposite: and it is not called after the soule, because there is some agreement betweene the soule and the body, and some resemblance betweene the spirit and the soule, but after the body, which beeing the grossest and most earthy part of man is most opposite and different to the spirit which is the purest part of the minde and reason.

Eph. 4. 22.

§ Sect. 2.

*The reasons why
the corruption
of nature is call-
ed the flesh.*

And vnto these diuers other reasons may be added. For first this corruption of nature is called the flesh, because the body

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body is the instrument of the soule to execute and put in practise the lusts and desires of sinfull concupiscence, according to that *Rom. 6. 13. Neither yeeld ye your members as instruments of unrighteousnesse vnto sinne.* And the soule lusteth by the body; whereof it is, that the sinne of euill concupiscence is attributed to the body as the instrument, though the minde be the chiefe agent, euen as the eye is said to see, when as the soule rather seeth by the eye, and the sword is said to kill, when as it is the man rather that killeth with the sword. Secondly, because the sinfull corruption of our natures doth discouer and manifest it selfe rather by the outward actions of the body and concupiscence of the flesh, then by the secret cogitations and desires of the minde and will. For whilest this poison lurketh in the minde and will, it is secret and hidden alwaies to others, and oftentimes euen to our selues; but then it commeth to be known, when as it swelleth in our carnall concupiscence, and breaketh out in the fores of wicked actions. And as it fareth in the naturall birth, so in this hellish broode of sinne, after that the Diuell or our corrupt flesh, haue cast into the minde the cursed seede of sin, the concupiscence warmeth, fashioneth and nourisheth it, and so though in the first conception it was vnknowne euen to the parents themselues that bred it, in the further growth thereof by lust, and in the birth by the outward action, it is made manifest, both to them and others. Whereof it is that the holy Ghost calleth this sin and corruption, *concupiscence of the flesh*, not because it gaue vnto it the first being in nature, but did onely first discouer it, and as it were brought it forth into the world. Thirdly, because the baites and allurements wherewith the Diuell and the world intice vs to sinne, are offered most vsually vnto our mindes and vnderstandings by the mediation of the bodie and the outward senses, as riches, honours, and voluptuous pleasures; for these objects beeing tendred to the senses, they present them to the vnderstanding & wil, which approue and chuse them, not caring to swallow the hook of sinne, so they may feed on the bewitching bait. But what is

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the cause hereof? Not for that the senses and carnall concupiscence doe first infect the superiour faculties, but because being already corrupted they are ready to entertaine all such wicked motions. And as inferiour seruants, doe not, nor dare not, perswade their soueraignes to such sinfull actions as are contrarie to their liking and odious vnto them, as those who are royally munificent and bountifull to base bribing and vnconscionable pilling of their people, those who are chaste and temperate to wantonnesse and excesse; but onely vnto such vices as they are by nature somewhat inclinable vnto: so is it in this little kingdome and common-wealth of man; for the vnderstanding and reason are first corrupted and fallen from that integrity, spirituall wisdom and excellencie in which they were created, where-with they were inlightned with the knowledge of God and of spirituall and heauenly things in which originally they tooke all their delight and sweet contentment, and now being blinded with ignorance, and not able to discerne or relish these diuine delicacies, they cease to liue this spirituall life and can take no pleasure in heauenly things, and therefore giue themselves over to all sensuality, and willingly entertaine all corrupt motions of the flesh, which by the mediation of the body and carnall appetite may conueigh vnto them any earthly delight. And thus the soule is said to lust by the flesh, when as it desireth those things which are delightfull and pleasant according to the flesh; euen as contrariwise the concupiscence of the soule, in it created puritie, was, when it delighted it selfe in those things which were spirituall and heauenly. To which the speech of Augustine fitteth well, *What (saith hee) is it to walke according to the flesh? Nothing, else but when we consent to carnall lust. And what is it to walke according to the spirit? It is to be so assisted with Gods holy Spirit in our mindes, as that we doe not obey this fleshly concupiscence.*

Quid est secundum carnem ambulare? carnalibus concupiscentiis consentire &c.
August. serm.
7. T. 10.

§. Sect. 3.

An other reason why this our spirituall enemy is called the flesh.

Fourthly, the whole corrupt man body and soule is called flesh because the soule as well as the body being giuen over to all sensualitie, doth only desire and ioy in fleshly delights.

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lights and the vaine pleasures of sinne, whereof it fitly hath it name from the objects and actions about which it is wholly exercised. And this reason *Austine* giueth, *the soule* (saith hee) *is therefore called flesh, because it onely desireth those things which are carnally good.* Yea will some say, but their remaine yet in corrupted nature some reliques of diuine light, and some sparkes of created wisdom, which condemne fleshly pleasures, and oppose against carnall and sensuall lusts: I answered that there are indeed euen in meere naturall men, some conflicts betweene their reason and affections, their conscience and concupiscence, but seeing that commonly the issue of this skirmish is the victorie of the lusts and passions, and the base yeelding of the minde and reason, to subiect themselues to their lawes in the members, and to agree to the carnall conclusion of these inferior parts, they are fitly with the sensuall faculties intituled with the same denomination of *flesh, sinfull concupiscence* & the rest. Fifthly the corruption of nature, as well in the soule as the bodie, is called flesh, because by the flesh and carnall seede in our generation sinne is propagated vnto the whole man, soule and body. And finally because the soule, reason and vnderstanding, forgetting their created excellencie, supremacy and authoritie ouer the other inferiour parts, doe basely subiect themselues to become seruants and slaues vnto the flesh, for the contemptible wages of sinfull pleasure. And whereas they were made to rule the body, now they spend all their study and paines in doing seruice vnto it, in pampering of the belly and decking and adorning of the backe, and in deuising all meanes for the pleasing of the fleshly appetite, and satisfying of the lust and carnall concupiscence. And therefore iustly with their rule and gouernement, they loose also the honour of their titles, and whereas whilst they remained Lords & Kings, they gaue names to the body & inferiour parts, which were called after them reasonable and spirituall, now becomming their seruants they loose their owne names, & are called after their Lords and maisters whom they haue chosen to serue, *fleshly* and

Anima vero
cum carnalia
bona adhuc ap-
petit. Cito no-
minatur. August
de fide et Sym.
cap. 10.

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August. de ciuit.
dei. lib. 13. c. 20.

§. Sect. 4.
The second Ob-
jection grounded
on 1. Cor. 9. 27.

1 Cor. 9. 27.

Rom. 7. 23.

Col. 3. 5.

Rom. 7. 14.

a Rom. 7. 23.

24.

b Rom. 6. 6.

carnall. And this reason *Augustine* giueth, *As the spirit* (saith he) *seruing the flesh is not vnjustly called fleshty, so the flesh ser- uing the spirit, is justly called spirituall; not because it is turned into spirit, but because by an admirable facilitie and readinesse to obey, it is subiected to the gouernment and rule of the spirit.*

The second reason objected is grounded vpon the Apo- stles words: 1. Cor. 9. 27. *But I keepe vnder* (or as the vulgar Latine hath it) *chastise my body, least by any meanes when I my selfe haue preached to others, I my selfe should bee a cast- away.* Where the Apostle maketh the body (as they thinke) the enemy against which he fighteth, and the chiefe object of mortification. To which I answere first, that we doe not deny, but that the body is corrupted, as well as the soule, and that sin holdeth part of his residence euen in our earth- ly members; in which regard this naturall corruption is to be subdued euen in the body, by those exercises of morti- fication which the Scriptures haue prescribed, as fastings, watchings, laborious exercises in the duties of Christiani- tie and of our spirituall callings. And to this hee exhorteth vs. Col. 3. 5, *Mortifie therefore your members which are vpon the earth; whereby he meaneth those finnes which dwell in our earthly members, to wit, fornication, uncleannesse, inor- dinate affection, euill concupiscence,* as hee expoundeth him- selfe in the next words. But all this doth not exempt the soule, from being the seate also of naturall corruption; yea euen the chiefe palace where sinne dwelleth. Secondly, I answere that by body in this place is not meant the sub- stance of the flesh, but the whole corrupt man, or part vnre- generate both soule and body; In which sense the Apostle elswhere calleth himselfe *carnall*, extending this fleshty cor- ruption to his whole person; euen as by members wee are to vnderstand those speciall finnes which dwel in the mem- bers, as the Apostle in that place of the *Colossians* explaineth it. And this he calleth this (a) body of sinne, the law of sin which was in his members, and the body of death, and saith, that the old man is (b) crucified with Christ, that the body of sinne might be destroyed, and that in Christ we are circumcised with

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with circumcision made without hands, in putting off the body of the finnes of the flesh. And finally that if Christ bee in vs (namely by his spirit) the body is dead because of sinne, but the spirit is life because of righteousness; where by death of the body we are to vnderstand the mortification of the flesh in respect of sinne; as appeareth by the Antithesis, whereby wee are to vnderstand the quickening of the inner man to newnesse and holinesse of life.

Thirdly, they obiekt the words of the Apostle *Rom. 12. 6.* *Let not sinne raigne in your mortall body*; from whence they conclude that the seate of sinne is in the body and not in the soule and reason. To which the answer is easie; namely that by the name of body, here we are not simply to vnderstand the body alone, but by a Synecdoche of the part for the whole, the person of man consisting of soule and body. And this is visuall in the Scriptures by one part to signifie the whole person, and as by the body to include the soule, so in other places, by the soule to include the bodie. As, *the soule that sinneth shall die*, and *all the soules that came with Iacob into Egypt, which came out of his loynes were threescore and sixe*. And thus Ambrose expoundeth this place. The Apostle (saith he) calling it *mortall body*, vnderstandeth the whole man, because they who obey sinne are called mortall. For the soule (saith he) that sinneth shall die, that is the whole man, for none shall bee iudged without their bodies. And that the Apostle by naming the body did not exclude the soule, it appeareth in the next words, *that you should obey it in the lusts thereof*; whereby he sheweth that sinne is not onely in the body, but first and principally in the powers and faculties of the soule.

Fourthly it is obiekted, that the chiefe poyson of corruption is in the sensitiue and inferiour faculties, seeing experience teacheth vs that the minde, reason and vnderstanding, is infected by them, and so blinded and misled by passion and carnall concupiscence, that men giue themselves ouer to all sensualitie and become like vnto brut beasts. To which I answer, that indeede the poyson of sinne hath ex-

c Col. 2. 11. 6.

d Rom. 8. 10.

§ Sect. 5.

The third obiection grounded on the apost. wordes Rom. 12. 6.

Ezech. 18. 4. Gen. 46. 26.

Mortale ergo corpus dicitur totum hominem significauit. Ambrosius in hunc locum.

§ Sect. 6.

The fourth obiection is that the chiefe poyson of sinne is in the inferiour faculties.

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ceedingly taynted the concupiscence, appetite, affections and all the sensitiue faculties, and that they beeing infected doe infuse their poyson into the superiour faculties, and like filthy sinkes of sinne doe send vp noysome sentes into the vpper parts, the minde and reason; for the objects moue the senses, and the senses the will and vnderstanding, and it is true, that in this little common wealth of man the lusts and passions like rebels rise against reason their king and foueraigne. Finally wee deny not but that the minde is drawne to thinke on that euill which the heart affecteth, and is corrupted by giuing way to these sinfull lusts, and by plotting & deuising the meanes whereby they may be satisfied; but yet all this proueth not that the fountaine of corruption is in the body and sensitiue parts, for the poyson is first sent from the minde to the heart, which being infected and corrupted returnes it backe againe to the minde: euen as the liuer sendeth grosse blacke blood to the spleen, which regurgitating and ouerflowing, sends it backe againe to the liuer, and so the fountaine of blood being corrupted, it corrupteth the whole body. Neither doeth this intestine rebellion arise first from the inferiour and subiect parts; but from the sinfull corruption of their superiours, whereby they are misgouerned, either through loose negligence, or desperate malitiousnesse; for why doeth the heart affect that which is euill, but because the minde esteemeth it, the iudgement approueth it, & the will chooseth it, if not simply, yet as it is bayted with some worldly profit, preferment or voluptuous pleasure. But it may be further vrged, that there are many who haue great knowledge and deepe iudgements, that notwithstanding are much corrupted in their hearts, passions and affections. To which I answer, that though they haue some knowledge, yet not sauing knowledge, and though they haue great illumination, yet no spirituall wisdom and prudence, to apply this light after an holy maner to particular actions. For this christian prudence in doing any thing, first propoundeth the end of the action which moueth vs to vndertake it, and then first it rightly counsel-
leth

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leth, secondly rightly deliberateth and iudgeth of the counsell, and lastly rightly and constantly commaundeth that which is counselled and determined. Now the naturall man though he hath wit to counsell, yet no true iudgement and consideration to approue of that which is best; but like *Ab-salon* heareth diuers counsels, and in conclusion chuseth the worst. And therefore the Apostle prayeth for the *Coloss.* Col. 1.9.10. *fians*, not onely that they might bee filled with the knowledge of Gods will, but also, with all wisdom and spirituall understanding, that they might walke worthy of the Lord, &c.

Lastly it is objected that whoredome, surfeiting and § *Seet. 7.*
drunkenness, proceede from the body and sensuall appetite *The fifth Objection is that there are certaine*
and are sinnes proper vnto them, and therefore the minde *sinnes proper to the body and*
and reason is not alwayes the chiefe authour and fountaine *sensuall faculties*
of sinne. To which I answer that though these actions of eating, drinking, lusting and committing uncleanness, are immediately from the sensual concupiscence and the body, yet the corruption and sinfulness of these actions is from the minde and reason. Either because it bridleth not the appetite, or pricketh it forward to excessse, because it taketh delight in these voluptuous pleasures, for not the body it selfe, but the soule by the body taketh pleasure in eating, drinking and satisfying of the lustes. Neither are these actions in themselves sins, but the immoderation and excessse, or the misapplying of them to wrong objects, as we may see in lust it selfe, which in it owne nature is not euill, for then it could in no case be lawfull, but when a man lusteth after strange flesh. So *Chrysostome* saith, that the body lusteth and desireth, but neither fornication nor adulterie, but commixtion, the body coueteth, yet not dainties but meate, not drunkenness but drinke. And elsewhere; the body (saith hee) is made to doe this or that, not out of it owne nature, but out of the ordering iudgement of the minde. The eye indeede when as it curiously beholdeth anothers beantie becommeth an instrument of vnrighteousnesse, but not out of it naturall action (for the naturall office thereof is to see and not to see euilly) but out of the cogitation infusing malitiousnesse. Whereas if it were thereby restrained

Corpus concupiscit, at neque fornicationem, nec adulterium, sed simplicitur commixtionem &c. *Chrysost. in Eph. 3. Sermon. 6.*

Chrysost. in Rom. 6. Ser. 11.

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Strained as with a bridle it would become an instrument of righteousness. And the same is to be said of the tongue, hands and all other members. And in another place; Thou wilt (saith he) obiect, that the body draweth thee into fornication. To which I answer, not the body but the incontinency of the minde, &c.

CHAP. VIII.

That the flesh is a most dangerous enemy. First because it is exceeding malicious.

§. Sect. I.

That through the flesh alone we are exposed to all danger.



Y this which hath beene saide it appeareth sufficiently what our enemy is; and now in the next place we are to consider that it is not an enemy to be contemned, but exceeding dangerous and pernicious; for howsoever it may seeme at the first sight to be weake and of small strength, yet is it the mightiest and chiefeest Captaine vnder the prince of darkenesse, by whose aide and assistance he getteth the victory, and without whose helpe he could doe nothing. For though he should assault vs with a huge army of his temptations, and haue his strength reenforced, and euen twise doubled with the aides of all our worldly enemies, yet they could neuer preuaile against vs, but should bee sure of a shamefull ouerthrow, vnlesse these inbred enemies did betray vs into their hands, and secretly open the gates of our soule to let in the troupes of their temptations. The which is apparent in the example of our Sauour Christ, who being free from the inward corruption of the flesh, was not at all endangered with the outward temptations of the diuel. And whereas the hellish sparks of his suggestions fall into our corrupt hearts (as it were) into tinder or gunpowder, by which they are nourished and much encreased in their strength and violence: they did no more worke vpon our blessed Sauour, whose pure nature was no iot tainted with carnall

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carnall corruption, then a weake dart that lightheth vpon an impenetrable armour, or a small sparke of fire that should fall into a sea of water. Needes then must the flesh bee a dangerous enemy, seeing all daunger is by and through it: needes must it aboue all be most pernicious, seeing it exposes vs to all mischiefe, and nothing without it were able to hurt vs. The which should perswade vs to bend all our strength against it, seeing if we subdue our carnall corruptions, we shall easily put to flight the diuel and the world; whereas in vaine shall we fight and strue against these forraigne forces, if we doe not first kill and crucifie these secret traytors, for no more busie can we be in building forts and bulworkes to strengthen vs against their strong assaults, then they will be in rasing and ruining them, that they may giue an easie entrance to these outward enemies. And this was the practise of the Apostle *Paul*, who did not beare the ayre and spend his strength in vaine by fighting against a shadowe or phantasie, but like a polittique souldier discovers and singles out his most dangerous enemy, euen *this body of corruption* which dwelled in him, and though hee could not quite kill or thrust him out into perpetuall banishment, yet hee employes all his strength to subdue and keepe him vnder, and vses him like a base bondslaue beating him blacke and blewe, and giuing him daily deadly wounds, that so he might neuer gather strength, nor be able to stand out in rebellion against the part regenerate.

1 Cor. 9. 27.

But the dangerousnesse of this enemy will the better appeare, if we consider both how dangerous it is in respect of it owne nature, and in regard also of diuers aduantages which it hath against vs in the conflict. The dangerousnesse of it in respect of it owne nature will appeare if we consider that as on the one side it is most malicious; so on the other very mighty and powerfull. The wicked maliciousnesse of it may be considered both in it selfe and in it owne nature, and as it is exercised towards vs, that is, the true Chrittian, or the part regenerate. For the former; the flesh is so wicked and malicious, that no good thing remaineth in it, for

§ Sect. 2.

That in the flesh dwelleth nothing that is good.

That the flesh is a most malicious enemy.

Rom. 7. 18.

Tu caro cunctis
virtutibus denu-
data es, ideoque
diceris caro a
carendo, quia
cares omni bo-
no. Ideo, in or-
tho doxogr. de
conflict. carn.
et animæ, c. 1.

so the Apo: plainly confesseth, *I know that in me, that is in my flesh, dwelleth no good thing.* From which absence of algood, one of the anciēts giueth the notatiō of the latin name. *Thou flesh* (saith he) *art naked and utterly destitute of all vertues, & art therefore called flesh from thy wanting, because thou art naked of all that is good.* In which respect the flesh is much worse then the diuell himselfe; for though he be wicked, yea *that wicked one* by a kinde of eminency, yet is there in him some relation and respects of good, namely as he is the creature of God, and in respect of his essence and substance, as also his gifts of wisdom, power, swiftnesse, &c. Being considered in their owne nature, and not in regard of his abuse. But in the corrupt flesh there is nothing but a lump and masse of sinne, not any part of Gods workmanship, an vtter absence of all good gifts, and nothing but folly, ignorance, dulnesse, impotency and whatsoeuer may be called by the name of euill; for as it is destitute of all good, so is it euill in all relations: for as the flesh is all euill, so all euill is in the flesh, and from the flesh is all euill. In which respect wee may truely say that the flesh is vnto this euill of maliciousnesse, *subiectum adequatum*, a subiect equally extended vnto it, for there is no part or power of the flesh which is not wicked and sinnefull, nor any wickednesse of sinne which is not to be found in this center of wickednes. For first the flesh is wholly wicked and malicious. The (a) *wisdom* of it is *emnitie against God.* The (b) vnderstanding of it a *dungeon of ignorance*; the (c) *imaginatiōs onely euill and that continually*, the (d) will *stubburne and peruerse*, standing out alwayes in an vtter opposition and obstinate rebellion to the will of God. And if the superiour faculties of the flesh bee nothing else but a sincke of sinne, what can wee expect, but that the inferiour parts must in their degree be futable in corruption? And therefore as the Apostle speaketh of sinfull men, so may wee speake of the fountaine and authour of all their sinne; *the eyes of it are full of adultery, the throate an open sepulcher, the tongue of it used to deceite, the poyson of aspes is vnder its lippes, the mouth*

a Rom. 8. 7.

b Rom. 3. 18. &

Eph. 4. 18.

c Gen. 6. 5

Ier. 17. 23.

d Eph. 4. 19.

2 Tim. 2. 26.

Rom. 3. 18. 19.

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of it is full of cursing and bitterness, the feet swift to shed blood, destruction and misery are in it way, the way of peace it hath not knowne, neither hath it the feare of God before it eyes.

Secondly, as the flesh is wholly euill, so all manner of euill *§. Sect. 3.* is in the flesh. For it is the common sewer in which all filth *That all manner of euill is in the flesh.* and loathsome poyson of sinne meeteth: and in a full source runneth together; it is the diuels storehouse of wickednesse, and his armory in which he layeth vp all the weapons of impietie; It is the sea of sinne from which all wickednes floweth, and into which it floweth backe againe. In a word it is the fruitfull wombe into which the diuell casting the seedes and spawnes of his hellish temptations, they receiue warmth, nourishment, groweth, and in the ende life and the perfect shape of all kinds of sinne. For there is not any sinne whatloeuer though neuer so monstrous and abhominable, but hath it beeing in this wicked flesh; if not appearing, yet at least secretly lurking in this filthy dungeon, if not in the full growth, yet at least in their seedes and chiefe principles. There lyeth hid impious Atheisme, filthy prophane-nesse, abhominable idolatry, palpable ignorance, cursed infidelity, damnable hypocrisie, hatefull pride, bould presumption, fearefull desperation, wicked treasons, horrible murders, beastly incests, adulteries, thefts, couetousnesse, ambition, crueltie, falsehood, deceit, with a huge swarme of innumerable other sinfull abominations. And though these vices and corruptions doe not alwayes burst out into the fores of outward actions; yet (like dangerous impostumes) they lye hidden within the body of this flesh; though they are not alwayes exercised in their functions and operations, they being subdued with Gods sanctifying spirit in the faithfull, and with his restraining grace in the vnregenerate, yet these cursed habites and hidden faculties doe still remaine, euen in the regenerate in some degree, although in part mortified and weakened, and in their full strength in wicked men. And as the egge hath in it potentially all the parts of the bird, and onely needeth to haue the damme to

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fit and houer it, vntill by her warmth it may be hatched; so the flesh containeth in it all manner of wickednesse, and if the filthy spirit, like an vgly toade, houer ouer it, and (as it were) warme it with the heate of his hellish temptations, there will be hatched the killing cockatrices of all sinne, if the spirit of God do not crush them in the shell. Neither is this the state of some alone, but euen of all mankinde, so far forth as they are vnregenerate, whereof it is that what *David* had spoken of some speciall and notorious sinner of his times, the Apostle in the third Chapter of the Epistle to the *Romanes*, extendeth it to all mankinde, being considered in the state of corruption.

Rom. 3. 19. 20.

§ Sect. 4.

That the flesh is the author of all wickednesse.

Lastly as the flesh is all euill, and all euill in the flesh, so as it is also a fruitfull mother of all wickednesse, and a filthy sinke from such arise the noysome fents of sinne, and that poysonous fountaine from which doe flowe the streames of all euill. And this our Sauour noeth whereas he saith, *that which commeth out of a man* (namely from the inner fountaine of a fleshly heart) *defileth him*. So the Apostle *James* maketh this carnall lust the mother, as the Diuell is the father of all sinne and wickednesse, for receiuing the seedes of *Sathans* tentations (as it were) into a fruitfull wombe, it first conceueth, and then bringeth forth sinne, and so sinne when it is finished bringeth forth death. And the Apostle *Paul* telleth vs what cursed fruits doe spring from this roote of bitternesse, namely *Adulterie*, *Idolatrie*, *Witchcraft*, *Hatred*, *Heresie*, *murder* and many other horrible abominations. Neither in truth can in otherwise be; for *who* (as *Iob* saith) *can bring a cleane thing out of an vncleane*? Or what can we expect from an euill tree but euill fruits? as our Sauour hath taught vs. And seeing the flesh is a sea of wickednesse, and a fountaine poysoned in the very head, there can nothing flowe from it but corrupted streames. And therefore as the Lord gaue nine commandements to dry vp (as it were) these streames of wickednesse, so hee gaue the tenth to damme vp the well head, for in vaine it is to stop the current, if the fountaine it selfe be euer springing.

Mark. 7. 18.

Iam. 1. 14. 15.

Gal. 5. 19. 20

Iob. 14. 4.

Math. 7. 18.

And

That the flesh is a most malicious enemy.

And thus it appeareth how euill and malicious this wicked enemy the flesh is in it owne nature; now let vs consider how it standeth affected towards vs: in which respect we are to know that it matcheth (if not exceedeth) the world, yea the Diuell himselfe in mischiefe and maliciousnesse; for howsoeuer it disguiseth it selfe vnder the vizard of friendship and (courtier like) maketh semblance of all loue, yet is it in deadly harred with the spirituall man, continually disturbeth his peace, vndermineth his safety, and is still plotting his ruine and destruction. Neither is it possible to conceiue a more bitter opposition in all things, then betweene the flesh and the spirit; for what the spirit vnder-taketh, the flesh crosseth, what that furthereth this hindereth, and at all times and vpon all occasions the one nilleth what the other willet. In which respect it may truly bee said, that these two cannot reigne and flourish in the same man at once, for the prosperitie of the one, is the ruine of the other, the kindling of fleshly lusts is the quenching of the spirituall, the nourishing of carnall concupiscence after earthly things, is the choaking of spirituall concupiscence after that which is diuine and heauenly, and the feeding and farding of the one, is the pinching and staruing of the other, according to that of the Psalmist, *he satisfied their carnall desires, but with all be sent leanneesse into their soules*; for the pampering of these lusts bring the soule into a desperate consumption; and the satisfying of them taketh away all appetite after spirituall nourishment. From which mortall and malicious opposition, we may plainly gather, that there is no peace to be expected, no not any intermission or surceasing of this warre, vnlesse one of the combitants bee killed and destroyed; for as fire and water beeing put together, neuer cease struiuing and fighting, till eyther the fire be extinguished, or the water consumed; so is it in this spirituall conflict betweene these vnreconcilable enemies. The which should adde much to our Christian resolution, and make vs couragiously to assault this enemy with carefull diligence, renewed spirits and redoubled strength, seeing there

Self. 5.

That the flesh is a more malicious enemy vnto vs, then the deuill or the world.

Psal. 106. 15.

That the flesh is a most malicious enemy.

cannot be so much as as a truce, much lesse a secure peace betweene vs, nor any meanes to preserue the life of the spirituall man, vnlesse wee kill and crosse this malicious enemy.

§ Sect. 6.

*That the flesh is
most malicious
vnto vs because
it is the author
of all sinne.*

But this maliciousnesse of the flesh will better appeare, if we consider the effects and fruits that it bringeth forth against vs: which may either bee referred to our sinne or to our punishment. The former appeareth by that which hath beene said, for it is this sinfull flesh which worketh in vs all manner of euill concupiscence, and from the inward corruption of the heart proceede euill thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies as our Saviour teacheth vs. And so farre off is the Law of God from stopping this flood of wickednesse, that it twellerh so much the higher, and by the opposition of Gods will taketh occasion of greater rebellion, breaking downe all the bounds and bankes that should stay and keepe it in. And as a wilde beast or curst ban-dogge groweth more fierce and enraged when as they are resisted, or when they are curbed in and tyed vp: So this sauadge flesh and sinfull corruption take occasion by the knowledge of the law the more to transgresse it, and the more that they are checked and restrained, the more violent they grow in their wicked outrage. And this the Apostle testifieth out of his owne experience; *But sinne* (saith he that is the sinfull flesh) *taking occasion by the commandement, wrought in me all manner of concupiscence; for without the law sinne was dead.* Now sinne is the greatest euill that can be imagined, as being opposite to God the supream goodnesse, neither is death, punishment, hell, condemnation, nor the Diuell himselfe, so absolutely euill, nor so extremely contrarie to Gods glorious Maiestie. In which regard the flesh which is that *sinning sinne* as the Apostle calleth it, and deepe festered and euer running sore which sendeth forth this filth of corruption, is chiefly to be hated of those who loue God, as being the principall prouoker of rebellion against our supream soueraigne, the bellowes which inflame vs with the fire of concupiscence,
the

That the flesh is a most malicious enemy.

the cause which maketh vs so often to offend our gracious God, the thiefe which robbeth vs of all sauing graces, the wall of separation betweene vs and heauenly happinesse, and that arch-enemy which would often euery day thrust vs into hel and the gulph of destruction, if we were not supported by Gods grace and holy spirit.

And as it is the cause of all euill of sinne, so consequently *§ Sect 7.* of the euill of punishment: for this is the running and fretting Leprosie which hath monstrously defiled the whole man; and defaced that glorious image of God in which we were created, turning our spirituall wisdome, into folly and ignorance, and our created holinesse and righteousnes into all iniustice and hellish impietic. Yea this flesh and fleshly lusts doe not onely deface the image of God, but euen the image of a man, whilst they take away from him his reason and vnderstanding, and so all difference between him and a beast, for through the sinfull concupiscence of the corrupt flesh, man turning away from his Creator to the creatures, looseth not onely the image of God, but euen the image of himselfe, and hath the image of the creatures imprinted vpon him. And hereof it is that man, Gods most excellent workmanship, is so monstrously deformed, and so horribly abased, that hee is become in his naturall condition vile and vgly in the sight of God and his holy Angels; yea euen a terrour and shame to himselfe, if once the Lord open his eyes and giue him a sight of his naked deformities. As we may see in the example of Adam, who being made the most beautifull and glorious of the creatures, was so mishapen and deformed with these sinfull lusts, that he could not indure the sight of himselfe, but as hee did run into the bushes to hide his deformities from the eyes of God, so if it had bene possible hee would haue hid himselfe from himselfe, and therefore for want of a better couering, made him breeches of Fig-leaves to couer his nakednesse. Thus also *Iob*, when by the light of Gods presence he came to a sight of his owne corruptions, he was vile and base in his owne eyes, *abhorred himselfe, and repented of his* *Iob. 41. 6.*

sinnes

That the flesh is a most malicious enemy.

sinnes in dust and ashes. So that nothing maketh vs more vile and base then the flesh and carnall lusts; euen as contrariwise nothing more intituleth vs to honour and dignitie, then to be cleansed from this naturall filth, and to be adorned with holinesse, whereof it is that the Apostle matcheth these two together, for hauing exhorted vs to purge our selues from the sinne of vncleannesse, he wisheth vs in the next place to possesse our vessels in sanctification & honour,

1. Thes. 4. 3. 4.

§ See 78.

*That the flesh
bringeth vs into
a most base condi-
tion.*

Secondly, but this will better appeare, if we further consider into what a base condition we are brought, if the flesh and the lusts thereof doe get the dominion ouer vs, for whereas there is no estate so vile and abiect as the estate of a bondslaue, because he is in all things subiect to the command of his maister, there being no place left vnto expostulation, nor so much as any liberty to demand a reason; nor no bondage comparable to the bondage of Sathan and our owne sinfull lusts, because there is no masters so vniust and cruell, the flesh subiecteth vs to this miserable thraldome. For if Sathan command these abiect vassals, they must obey, though it directly tend to the dishonour of God, the hurt of their neighbours, and the vtter destruction of their owne bodies and soules. And in the like or greater slaerie they are to their owne sinfull lusts. If vniust anger prouoke them to reuenge, they must kill and slay; if filthy lust impose vpon them neuer so hard a taske, they must vndertake it, though it be to the ruine of their states, the stayning of their fame, yea the hazard of their liues, and damnation of their soules. If couetousnesse command the compassing of some wealth, they must make no question of right nor wrong; of hurting other men or their owne persons. If ambition would haue them to aspire to preferment, they must not stick to tread al' vnder foot that stand in the way, they must lye and dissemble, sweare and forswear, and climbe vp the craggie rocke of honour with intollerable toyle, though they are in danger by falling to breake their neckes, either when they are in the midway, or when they be come to the top of their hopes. If voluptuousnesse and sensuali-

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That the Flesh is a most malicious enemy.

tie will haue their appetite satisfied, they must toyle and moyle and indure many dayes labour for an houres delight. In a word, they who are in subiection to the sinfull flesh, they are about all men in the world in the greatest slauerie, being like vnto *Cham*, who was a seruant of seruants, not so much in respect of outward subiection, as in that they are embondaged to their owne carnall lusts; for as there is no seruant or slaue so base and vile, so there is no tyrant in the world so proud and cruell.

A third fruit and effect which springeth and proceedeth *§ Sect 9:* from this sinfull flesh is, that whilest we liue in it, and it in vs, we cannot please God, nor doe any thing which is acceptable in his sight; so the Apostle plainly telleth vs, that *they who are in the flesh cannot please God;* and the reason *That whilst we liue in the flesh we cannot please God.* hercof is cleare and euident, because to be in the flesh, is to be the seruant of sinne and the vassall of Sathan, and to doe nothing but what they like and command; and therefore seeing nothing in the world can bee imagined, so opposite and contrarie vnto God as they, nor any thing so odious and abominable in his sight; and seeing their friends bee Gods enemies, and those things which please them, be most displeasing in the sight of God, needs must all those actions which are done in the flesh be odious vnto him and make the agents obnoxious to his wrath. Now what a miserable condition is this, into which man is brought by his sinfull flesh, that both his person and all his actions his words, workes and secret cogitations should bee vterly misliked and disallowed of him who is the supreme King and iudge of heauen and earth, who hath all power in his hand to reward infinitely those whom hee liketh and alloweth, and to punish in like proportion, those whom he disalloweth and misliketh. *Rom. 8. 3.*

Fourthly the flesh nourisheth perpetuall enmitie betweene God and the carnall man, for so the Apostle saith *§ Sect 10:* that the *wisdom of the flesh, or the carnall minde, is enmitie* *The flesh serueth man as enmitie against God.* against God; for the flesh and carnall lusts are in great league *Rom. 8. 7.* and amitie with the Diuel and the world, and they all three

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vnite

That the flesh is a most malicious enemy.

vnite all their forces, to fight against God & all his friends; and howsoever they are often vanquished by his almighty power, yet like malicious enemies the stand continually against him in open rebellion, rather to testifie their malice and hatred, then out of any hope of preuailing against him. And therefore they who will bee friends vnto these fleshly lusts, the wicked world and the arch-traytor Sathan, must needs hereby make themselues enemies vnto God, according to that of the Apostle, *Know ye not that the amitie of the world is enmitie with God, and whosoever will be a friend of the world, is the enemy of God.* And againe, *if any man loue the world, the loue of the Father is not in him;* and the reason which he sendeth is this, because the world and the flesh with the sinfull lusts thereof are combined together, for (saith he) *all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the father but is of the world.* For this carnall lusting after earthly things, breeds a neglect and loathing of things spirituall and euen of God himselfe: for their appetite being filled and gluttered with the sweet poison of fleshly delights, they haue no tast nor relish of those heauenly excellencies, and they who haue their senses filled with the seeing of worldly pleasures, haue their spiritual sense so dulled and deadened, that they cannot smell Gods odiferous sweetnesse in his Word and holy ordinances. But as the Beetle chuseth rather to be in the dung then among the sweetest flowers, and the filthy hogge is more delighted with rooting in the dunghill, then to walke about in the most pleasant garden: so those who are carnally minded are best pleased, when as by any means they may satisfie their sensuall and fleshly appetite, and take no pleasure in spirituall or heauenly things; yea so contrarie and opposite are they vnto God in all goodnesse, and such enmitie there is betweene them, that nothing giueth vnto them greater distaste and discontentment. And as these fleshly lusts enrage men against God; so also do they prouoke Gods wrath against them; and therefore the Apostle saith, that whilest they had their conuersation in the
lusts

Iam. 4. 4.

1. Ioh. 2. 16.

Eph. 3. 3.

That the flesh is a most malicious enemy.

lusts of the flesh, fulfilling the desires thereof, they were also the children of wrath, and in that respect in danger daily to bee consumed with the fire of his displeasure. Now what a fearefull condition is this, to be at enmitie, mortall opposition and in hostile tearmes against God himselfe? For as the Apostle saith, *doe we prouoke God vnto anger? Are we stronger then he?* Can it be well with the earthen pitcher when it dasheth it selfe against the strong rocke? Or can the seely Mousc escape destruction when he prouoketh and encountreth the fierce Lyon? And how much more may they bee assured of vtter ruine and destruction who are at enmity with God himselfe, who is not onely able to arme all the creatures against them, but with a word of his mouth to cast them into hell?

Finally, as the flesh is the cause of all sinne, so also of all punishment; and therefore (because it were infinite to stand vpon the particular euils and mischiefes which this malicious enemy causes vnto vs,) looke how many plagues and punishments are inflicted vpon mankinde, either in state or name, soule or body, and impute them all to the flesh, as the fountaine of these bitter waters from which they spring and flowe. And yet all these beeing put together are not comparable to those fearefull punishments which it causeth to carnall men in the life to come. For it excludeth them out of Gods kingdome and cutteth off all hope of hauing any part in the heauenly inheritance. For they that are in the flesh, are vnregenerate and vn sanctified, and *without holinesse they can neuer see God*; and out of this heauenly citie are excluded, *dogges and sorcerers, and whoremongers, and murderers, and idolaters, and whosoener loueth and maketh a lye.* And more plainly, the Apostle hauing reckoned vp the fruits of the flesh, directly affirmeth, that *they who doe such things, shall not inherite the kingdome of God.* And lastly the maliciousnesse of this wicked enemy and the sinfull lusts thereof herein appeareth, in that nothing will satisfie them but our death and destruction. For they are those mortall weapons which kill and murder vs, and the edge and

1 Cor. 10. 12.

§ Sect. 11. 7
That the flesh is the cause of all our punishments.

Heb. 12. 14.

Apo. 22. 15.

Gal. 5. 21.

That the flesh is a most malicious enemy.

1 Pet. 2. 11.

Rom. 7. 5.

Rom. 8. 6. 13.

Gal. 6. 8.

2 Pet. 2. 10.

§. Sect. 12.

*That the malice
of the flesh is the
more dangerous,
because it is mas-
ked vnder the
color of freind-
shippe.*

point of them is not onely directed against the body, but against our soules, which are much more precious. And this argument the Apostle vseth to perswade vs to shun and auoide them; *Dearely beloved (saith hee) I beseech you as strangers and pilgrims abstaine from fleshly lusts which warre against the soule.* The end of which warre is not onely to get the victory, and to keepe vs in subiection, but to cast all that are conquered into the prison of hell, and to plunge them into euermlasting condemnation of body and soule. So the Apostle saith, *that when we were in the flesh the motions of sins which were by the Law, did work in our members to bring forth fruit vnto death, that to bee carnally minded is death;* and yet more plainly, *that if we liue after the flesh we shall die;* & that *he who soweth to the flesh shall of the flesh reape corruption,* whereby is meant eternall death and destruction, as appeareth by the antithesis following; *but he that soweth to the spirit shall of the spirit reape life euermlasting.* And the Apostle Peter likewise telleth vs, that the Lord *resemeth the vniust vnto the day of iudgement to be punished, but chiefly them that walke after the flesh in the lust of uncleannesse.*

Now this maliciousnes of the flesh is so much the more dangerous, because it is masked & disguised vnder the colour & couerture of the nearest friendship; for whilst in outward shewe it seemeth a nearer friend, then a kinsman or dearest brother, and like another selfe appeareth most carefull of aduancing our present and future good, it doeth most maliciously vndermine our safetie, and betrayeth vs into the hands of our professed enemies; neither can Sathan and the world be more ready to besiege and assault vs with the forces and troupes of their temptations, then the flesh to yeelde vs into their handes by giuing free entrance to these assaylants. Yea it doth not onely open the gates of our soules to let in these mortal enemies, but being entred, it ioineeth with them, assisteth these hellish forces with a strong army of carnall lustes, and fighteth against our soules, robbing and ransacking them of all spirituall graces, and wounding them euen to the death with the wounds of sinne, if they were not recured.

That the flesh is a most malicious enemy.

secured with the precious balsum of Christs blood. So that we haue iust cause to complaine with our Sauior, that it is not a stranger or professed enemy, but a wicked Disciple and false *Indas* that continually followeth vs, waiting all opportunities whereby he may betray vs; and that he who eateth bread with vs hath lift vp his heele against vs. And as *Dauid* complaineth of *Achitophel*. *It is not a professed foe that doeth vs this mischiefe, but it is thou, a man, mine equall, my guide and mine acquaintance, our counsellour and companion that walketh with vs to the house of God.* John. 13. 18. Psal. 55. 13. 14. It is one who was borne and bred, liueth and dyeth, eateth, drinketh, sleepeeth, walketh and talketh with vs, which notwithstanding watcheth all occasions of bringing vs to destruction; for like tinder receiuing the sparkes of Sathans temptations it nourisheth and encreaseeth them, till at length our soules be inflamed with a world of wickednesse. Whereby it appeareth that the flesh with the lustes thereof are enemies aboue all others most daungerous and pernicious; for being secret traytors they are much more malicious then professed enemies, malice and hatred being of such a nature, that the more they are smothered and concealed, the more they are inwardly increased and enraged. They haue also the fittest opportunities to worke our ouerthrowe in that lying and liuing with vs, they can easily take the best aduantages, and then set vpon vs when as wee are most weake or secure; and least provided to make resistance. Moreouer being secret traytors they are so much the more able to doe vs mischiefe, because suspecting no hurt from them, wee doe not arme our selues against them, nor fortifie our soules against their assaults; whereof it commeth to passe, that wee are often overcome and led captiue vnto sinne, before we discovered the enemy or did discerneth that we were encountred. Finally they fight with vs not by marching against vs in the open field, but out of secret ambushments, when we feare no danger, and so oftentimes put vs to flight, before wee haue any time to recolect and marshall in order the forces of our minde, or to make any head against their fury. Now what can bee

That the flesh is a most malicious enemy.

more dangerous then to haue alwayes in our company such a treacherous *Indas*, who is still plotting the fittest meanes whereby he may betray vs into the power of our enemies: to haue alwayes with vs such a flattering, false *Ioab*, who when hee performeth all complements of kindnesse, doth but watch his opportunitie to stab and kill vs; to be besieged with mighty enemies, and to haue within the walles of our citie secret traitors, who are still ready to open the gates to let them in, and being entred to ioyne with them, that so together they may worke our ouerthrow?

§. Sect. 13.

*How wee may
diseare the mali-
cious treasons of
the flesh.*

Mica 7.5.

But it is not inough to know our danger, vnlesse we also bee acquainted with the meanes how wee may preuent it. And therefore let vs inquire how we may auoide these pernicious treasons and escape the perill of these secret ambushments. And first taking notice that the flesh, whilest it professeth friendship and offereth vnto vs much profit and many delights, is our mortall enemy, and a flye traytor which taketh part with the chief enemies of our saluation, we must hearken to the Prophets counsell in another case. *Trust yee not in a friend, put ye not confidence in a guide, keepe the dores of thy mouth from her that lyeth in thy bosome*, and alwayes haue it in ieaousie, then most suspecting it, when as it offereth to satisfie our desires. And vwhen it commendeth vnto vs the vanities of the world, promising that in the fruition of them vve shall haue great contentment, let vs beware of secret treacherie, and againe and againe looke vnder these baites to see if there bee not hidden vnder them the hooke of sinne, and curiously search if these booties are not purposely set out, to make vs fall into Sathans ambushments, that so he may overcome vs and lead vs captiue to doe his will. For who would giue any credit to such a false traytor, as hath before his eyes brought so many to viter ruine, yea which we know by manifold experience, hath many hundred times betrayed vs to the Diuell and the world, when as it hath tendred vnto vs the fairest promises & pretences. Secôdly, seeing we know it to be a traiterous enemy we must disarm & weaken, captiue & hold it in subiection, that

That the flesh is an exceeding mighty enemy.

that so though it haue euer a malicious will to hurt vs, yet being disabled, it may not haue any power to rebell against vs. Thirdly we must keepe a narrow watch ouer it and ouer our selues, that it doeth not take vs at any aduantage, and often looke to our senses, as it were the gates of our soules, that they be not by our flesh and carnall corruption vnbarred and left open to entertaine the forces of our spirituall enemies. And because our vigilance is not sufficient to prevent the plots and practises of this subtile traytor, let vs often intreate, by our most feruent prayers, the *keeper of Israel who neuer slumbreth nor sleepeth*, that hee will watch ouer vs, and by his holy spirit discouer and deface these treacherous enemies.

CHAP. IX.

That the flesh is an enemy exceeding powerfull and mightie.

§. Sect. 1.

That the flesh is to the vnregenerate a mighty king, and to the regenerate a powerful tyrant.



WE haue shewed that the flesh is a most malicious enemy, so that it wanteth no will to bring vs to destruction: And now it remaineth that we shew how mighty and powerfull it is in effecting that which it desireth and lusteth. The which will appeare if we consider the mighty power, and subtile pollicy of these malicious enemies. Their power appeareth both in regard of their strength and number. For the first, if wee looke vpon the flesh in it full strength, as it is in a man vnregenerate, and is not subdued nor hath the vigour thereof abated by Gods spirit, wee shall finde that it raigneth as a mightie monarch in the little world of man, holding euery facultie, power and part both of soule and body in subiection. The which the Apostle plainly intimateth, where he exhorteth those whom Christ by his spirit hath regenerated and freed from this regiment, not to let sinne raigne in their mortall bodies, that they should obey

Rom. 6. 12.

it;

That the flesh is an exceeding mightie enemy.

Rom. 7. 14.

Mar. 5. 2.

it in the lustes thereof. Yea it raigneth not onely as a King and absolute soueraigne; but as a Lord or tyrant who hauing conquered mankinde doth hold them in subiection as miserable captiues and bondslaues, selling them ouer to the committing of all actuall transgressions, for the base price of earthly vanities. The which the Apostle intimated in these words; *but I am carnall, sold vnder sinne.* Whereby he signifieth that the flesh dealt with him like a proude and cruell tyrant, seasing vpon him like one who had bought a slaue in the market, and forcibly compelling him to doe his will. The which if the Apostle might truely speake of himselfe though he were regenerate, in respect of that part which remained vn-sanctified, then how much more may it be verified of those who remaine in the state of corruption and vnregenerate, who are wholly vnder the dominion of sinne? Now if we would see with what power and vnresistable force, this cruell tyrant did rule in all the sonnes of men, whilst they remained in the state of corruption, hereby it will appeare in that they were so vtterly vnable to free themselves out of this thraldome, that they neuer durst nor could attempt their libertie, because their wils were no lesse captiuated, then their other parts and faculties, and it was their chiete delight to liue in this slavery. Neither were any outward helps auailable, because being possessed and ruled by this legion of wicked lusts, like the *Demoniacke* in the Gospel, nothing would containe them nor restraine their fury, but they break easily all those chaines, giues, and fetters wherwith they were bound, being (like mad men) a like harmefull both to themselves and others. For neither would Gods loue and many benefits allure them and containe them in obedience, nor his vrrath and fearfull iudgements terrifiee and restraine them from sinne; Neither the law of God, containing so many gracious promises to them who obeyed it, and so many terrible threatnings against them that transgressed it, both of temporary plaquets and euerlasting punishments; nor the execution of these dreadfull iudgements in the punishment of the whole world by

That the Flesh is an exceeding mightie enemy.

by a vniuersal deluge, of Sodom & Gomorrah with fire and brimstone, with many other cities & countries which haue bene made examples of Gods wrath against sinne; besides the experience of innumerable particular persons, and euen of themselves, visited by the hand of God in a fearefull manner, were all sufficient and strong inough to curbe and keepe vnder, these sinfull passions and corrupt lusts, nor to subdue and thrust out of his regency this powerfull tyrant the flesh; till Christ Iesus himselfe came who is the wildome and power of his father, & conquered him on his crosse, triumphing gloriously ouer him together with the rest of our spirituall enemies; and vntill he apply the vertue of this victory vnto vs, and by his powerful spirit, which is infinitely stronger then all men and Angels, doe vanquish this mighty tyrant, giue him a deadly wound of which he continually languisheth, and deposing him from his regency, doe set vp in our hearts the gracious and glorious kingdom of our blessed Sauour. So that we may conclude this point with the saying of Cyrill. *The voluptuous lustes of the flesh without doubt are of mightie power, by which the mindes of men are wholly diuerted from all honestie and goodnesse.* In Iohan. lib. 3. cap. 34.

§ SECT. 2

But least those who are regenerate should contemne this enemy, as being weake and impotent, because it is in part mortified & the strength thereof abated by vertue of Gods spirit dwelling in them; let vs in the next place know, that though it bee not in them so puissant and powerfull as in those who remaine in their naturall corruption, yet it is exceeding strong and mighty, whether wee consider it simply in it selfe, as it worketh and rebelleth in those who are sanctified, or compare it with the spirituall and regenerate part. The former is notably set downe by the Apostle in his owne person, in the seauenth chapter of the Epistle to the *Romanes*, where he sheweth that this corrupt and sinfull flesh is so farre off from any conformity to the lawe, that taking occasion by the commaundement, it wrought in him all manner of concupiscence, and so abused the lawe which was purposely giuen to restraine him from sinne, and to

That the flesh is an exceeding mighty enemy.

vers. 8.

vers. 9.

vers. 10.

vers. 11.

vers. 12.

vers. 13.

vers. 14.

Gal. 5. 17.

1. Per. 2. 11.

Esa 64. 6.

§ Sect. 3.

*That the flesh is
mightie being
considered compa-
ratively with the
spirit.*

subdue and mortifie his corruptions, as a meanes to giue strength, life and vigour vnto it. Whereby the lawe *which was ordained to life, became to be vnto death.* Further shewing the power of his fleshly corruption he saith, *that it tooke occasion by the commandement to deceiue and slay him, working death vnto him by that which is good; that it ouercame him and like a slave sold him vnder sinne,* that it made him to doe that which he allowed not, to omit the good which he affected, and commit the euill which he hated; *that though he were delighted in the lawe of God and desired to obey it, yet euill was present with him.* That though he constantly resolved to serue God, yet the flesh like a strong rebell making warre against him, did often foyle and ouercome him, and carried him *into captiuitie to the lawe of sinne.* Yea of such force and might did this holy Apostle find the flesh in him, that it forced him to crye out; *wretched man that I am, who shall deliuer mee from the body of this death.* So else where he telleth vs, that the flesh is not so subdued, but that it continually maketh warre against the part regenerate; and standeth in such strong opposition against it, that the *godly cannot doe the good they would.* With whom the Apostle Peter agreeing telleth vs, that the *fleshly lustes doe fight against our soules.* Finally as it hindreth vs often times from yeelding any obedience to the law, and enforceth vs to transgresse it; so when we doe performe any duties which it requireth, it so defileth and staineth them, that we haue iust cause to acknowledge with the Prophet that our *best righteousness is but like a polluted cloth.*

Now this strength of the flesh vnlesse it be wounded, subdued and kept vnder by Gods spirit, is alwayes in it full vigour, yea in daily growth, notwithstanding all naturall meanes which can be vsed. For the decay of nature it selfe doeth not make it decay, but euen in sicknesse it retaineth health and vigour, and when through olde age the body is weake and decrepire, it continueth firme and strong.

So also if wee compare it with the spirituall part, the flesh is much greater and stronger; and therefore would easily

ouercome.

That the flesh is an exceeding mightie enemy.

ouercome it and quench al Gods graces in vs, if God should leaue vs to our selues to be supported and defended by the strength which we haue receiued, and not continually send vs new supplies, and vphold vs with the power of his owne spirit. For the Apostle telleth vs, that in this life we haue receiued but *first fruits of the spirit*, which is but an hand- Rom. 8. 13.
full in comparison of the haruest, the whole crophe of grace being reserved, till we shall receiue with it the tullnes of glory. And in regard that the flesh in quantiiy did so much exceede the spirit, he sticketh not to say, that the Corinthians though *sanctified in Christ Iesus and called to be saints*, were *carnall and but babes in Christ*, yea hauing himselve receiued such a great measure of grace, he notwithstanding in the sight and sence of his great corruption acknowledgeth that he was *carnall and soule vnder sinne*. Hereof it is that Diuines compare the flesh to the great gyant *Goliath*, and the spirit to little *Dauid*; and not vnfitly, for as *Dauid* was farre vnequall to the mightie Gyant, and therefore preuayled not against him by his owne strength, but by the power of God assisting him, in whose name he came against him, so by the same meanes only the spirit getteth victorie ouer the flesh, God giuing it strength to ouercome because it fighteth his owne battayles.

Finally vnto the strength of our enemy we may adde §. *Sect. 4.*
their multitude, for though they be one in name, to note *Of the multitude of our fleshy lusts*
that they are all of the like sinfull nature, and as one combined in malice to worke our destruction, so are they many in number, euen whole legions of vnlawfull lusts, which continually multiply themselues, by begetting a new offspring after theould are killed and subdued. Whereof it is that the apostle Peter willeth vs, to abstaine from fleshy lusts, which fight against the soule, speaking plurally of them as being many, euen a whole army which maketh warre against vs. §. *Sect. 5.*

The consideration wherof should moue vs to shake of all *That the power of our enemies should make vs shake of all securitie.*
securitie, arising from contempt of our enemies, and seeing they are so mightie in strength, and many in number, let

That the flesh is an exceeding mighty enemy.

vs vse so much the more care, dilligence, and vigilance to defend our selues against their furie, buckling vnto our selues the whole armour of God, and vsing all meanes both for the vweakning of our enemies, and the nourishing and strengthening of Gods graces in vs. Especially let vs call vpon God, the *Lord of hosts*, desiring him by our seruent prayers, that he vwill by his spirit abate the power of the flesh & the sinfull lusts thereof, and re-inforce and strengthen the artie of his spirituall graces in vs, by sending to them daily new aides and fresh supplies, that so in the end wee may obtaine the victorie.

§ *Sect. 6.*

*That the might
of our enemies
should not dis-
courage vs from
the fight, but
make vs more
courageous.*

Neither should the power of these spirituall enemies daunt and discourage vs, and so make vs cowardly to flie, or yeeld our selues as slaues vnto them; because being so much too strong for vs, there is no hope of with standing their fury or obtaining victory. But let vs still remember that we fight the Lords battailes, and therefore he being on our side, we are sure (if we wil but fight) to obtaine the victory in the end. Let vs remember that our Graund Capitaine IESVS CHRIST hath by his death ouercome sinne, and led it captiue vpon his crosse, triumphing gloriously ouer it together with the rest of our spirituall enemies, so as none of them shall bee able to hurt vs. With which meditation the Apostle comforted and incouraged himselfe in his tedious conflict with the flesh; for hauing pitifully complained and cryed out; *Wretched man that I am, who shall deliuer me from the body of this death?* He presently addeth; *I thanke God through Iesus Christ our Lord;* By whom alone hee had obtained strength, whereby hee was able to stand in the fight, and was assured in the end to get the victory. Yea let vs call to minde that hee by his spirit hath applyed vnto vs the vertue of his death, whereby he hath giuen vnto our flesh such a deadly wound, that it shall neuer receuer of it, but languish in a continuall consumption, vntill by our death it be fully abolished. And therefore when wee like weake and white-liuered souldiers are tyred in the fight, let vs flye to the stander and fight vnder

2. Sam. 23. 9

Of the Policie of the Flesh.

der the shield, of Christ our Sauour, vvhich is our true *Eleeazar* (the comfort of God) and so mighty and omnipotent, that hee is able to vanquish and ouercome all our enemies alone, onely he would haue vs to fight with him in the battaile, that so we might also accompany him in his glorious triumph. Let vs remember that though our spirituall part be but the first fruits, yet it is an earnest of the whole harvest; though it be but small in quantitie, yet it is full of vertue and vigour, the God of life giuing life vnto it, and like a little quintessence, which is stronger in operation, by that vertue which it receiueth from the fire of Gods Spirit, then a great quantitie of common waters. Whereas contrariwise the flesh, though it be much greater and stronger, yet being deputed to mortification and hauing receiued a fatal blowe, of vvhich it daily languisheth and decayeth; it is a gyant indeede in strength and bignesse, but yet such an one as being in a deadly consumption, pineth away by little and little till it be vvholly abolished. And on the other side the spirit as a child in age stature, yet is in a continuall growth vntill it come to mans estate and a perfect age in Iesus Christ.

CHAP. X.

Of the Policie of the Flesh; and that it is more dangerous and pernicious then it power and strength.



I now remaineth in the next place, hauing scene the power of the Flesh, that wee also consider of the policie of this enemy. The *§ Sect. 1.* of the flesh is in vvhich as it is great in it selfe, so also most dangerous and pernicious vnto vs. For howe soeuer the strength of the flesh be very great, yet the policy thereof doth farre exceede it; for being not a possessed enemy, but a secret traytor, it is more exercised in cunning vndermining of our safety with subtile sleights and pelli-
That the policie of the flesh is in its owne nature exceeding pernicious.

Of the policie of the flesh

Ier. 17. 10.

stile manner with strength and violence. Hence it is that the Lord telleth vs by the Prophet, *that the heart* (whereby he vnderstandeth the soule of man, or that part of the soule which remaineth vnregenerate) *is deceitfull aboue all things, and so desperately wicked in this depth of fraude, that none can know it but the Lord*, who is omniscient, and knoweth all things. For howsoeuer Sathan the old Serpent in respect of his naturall abilities and long experience, may be more cunning and politique in himselfe, yet his deceit is not so great, in abusing and wronging vs, as is the deceit of our owne flesh. For this being a part of our selues, yea of euery power, facultie and member of our soules and bodies, it is of the priuy counsell of all our thoughts, and knowing our most hidden imaginations and secret intentions, it can take aduantage of them to worke our owne ouerthrow; where as Sathan being ignorant of them, cannot by all his craft and subtiltie so much endamage vs. And in this respect Sathan cannot deceiue vs, vnlesse our owne flesh assisting him doe first deceiue vs, whereof it is that our Sauour, being pure from all fleshly corruption, and most free from this carnall guile, could not possibly be deceiued with Sathans policies and most subtile stratagems. Whereas on the other side our owne flesh can easily abuse and cozen vs, though it haue no helpe at all from the arch-enemy of our saluation. And hereof it is that the flesh in the Scriptures is called *the old man*, to note vnto vs, that as men in this age, grow by their long experience very pollitique, and vnlesse they be sanctified with Gods grace and holy Spirit, very subtil, craftie and full of fraude, so the flesh exceedeth and aboundeth in fraude and treacherie.

§ Sect. 2.
Of the strength
of the flesh being
considered in it
selfe.
Rom. 8. 7.

Now this fraude and policy of the flesh, as it is most malicious in it selfe, so it is most pernicious vnto vs. The former appeareth in that it taketh part with sathan, the wicked one, against God himselfe the chiefe goodnes; for so the Apostle telleth vs, *that the wisdom of the flesh is enmity against God*. And that this policy is most pernicious vnto vs, it is manifest, first because it often preuaileth, and much deceiueth

Of the policie of the flesh.

deceiueth vs; as the Apostle out of his owne experience complaineth- *Rom. 7. 11. Sinne taking occasion by the com- mandement deceived me.* In which regard that may iustly be said vnto vs vvhich the Prophet speaketh in another case, *Trust ye not in a friend, put ye not confidence in a guide, keepe the doores of thy mouth from her that lyeth in thy bosom.* For so often and commonly are we hereby deceiued and abused, that wee haue iust cause to subscribe to the wise mans saying: *He that trusteth in his owne heart is a foole.* Secondly the perniciousnesse of this policy vnto vs hereby appeareth in that it tendeth vnto no lesse hurt then our death and vtter destruction, for so the Apostle telleth vs; *that the wisdom of the flesh is death,* and therefore he ioyneth these two together, that *sinne,* or his sinfull corruption *deceined & slew him;* because it was such a deceit as brought death and destruction, vnlesse he had beene redeemed and freed from it by the precious death of Iesus Christ. Finally, the danger of this carnall policy and deceit is so much the greater, because it is so subtile and secret so deepe and disguised, that it can hardly be discerned and found out; according to that of the Prophet *Jeremie, The heart is deceitfull aboue all things and desperately wicked, who can know it?* So that our longest line cannot sound the bottom of his gulph, our quickest and most piercing sight cannot discover the multitude and strength of these subtile enemies, because they display not their coulours in the open field, but lye hidden in secret ambushments: yea they mingle themselves amongst our owne forces, and disguise themselves in our owne coates and habits. They make shew of simplicity and sinceritie, when as there is nothing but craft and deceit: and these dangerous bogges seeme outwardly faire Greene fields and firme ground, but hauing with this outward shew inuited vs to them, we are ready to sinke, and to bee swallowed vp and perish, when we rest vpon them. In which regard it behooueth vs to follow the Wise mans aduice: *Pro. 4. 23. Keep thy heart with all diligence.* And the exhortation of the Apostle: *Take heed brethren lest there be in a-*

Rom. 7. 11.

Pro. 18. 16.

Rom. 8. 6.

Rom. 7. 11.

Ier. 17. 10.

Pro. 4. 23

Heb. 3. 12, 13;

Of the Policie of the Flesh.

ry of you an euill heart of vnbeliefe in departing from the lining God. But exhort one another dayly, whilest it is called to day, lest any of you bee hardened through the deceitfulnesse of sinne. For how hard is it to ouercome those enemies, which are so hardly discouered? and to frustrate and preuent those deceits vvhich cannot without great difficultie be so much as discerned?

§ Sect. 3.

*That the pollicy
of the flesh should
make vs more
watchfull and
vigilant.*

But let this difficultie in sounding of the depth of this hellish policy, and in searching out those deceits vvhich lye lurking in these darke corners, onely make vs more vigilant and diligent to discouer them, but not daunt and discourage vs, or make vs lesse confident and couragious in fighting this spirituall conflict; for be the flesh neuer so politique and euen inspired with all the subtiltie of the Diuell, yet haue we a wisdom to direct vs in comparison whereof all this depth of craft and cunning is but childish folly. And though there be in our corrupt nature such a maze of deceits, that we cannot enter into it, or being entred can not tell how to get out; and though it be such a darke dungeon of deceit, that by the light of our owne wisdom and vnderstanding we cannot see into it; yet the Lord hath given vnto vs his word to be our line, which if we follow we shall finde every creeke and corner, turning and winding of this Labyrinth of wickednes; and to be a light shining in the darkest places, which is able to dispell this Cimmerian darknes, and to discouer cleerely all these subtilties and crafty policies, teaching vs also the way to preuent and defeat them, so as we shall not be in danger of these secret ambushments. So the Apostle telleth vs, that the Word of God is quicke and powerfull, and sharper then any two edged sword; piercing euen to the deniding a sunder of soule and spirit, and of the ioynts and marrow, and is a discernor of the thoughts and intents of the heart. And therefore as the darkest dungon vvhich all things are hidden and vnseene, becommeth as light as any other place, if there bee made an open passage, for the sunne-beames to shine into it: so as all the filth and sluttish corners are manifest to euery beholder, which

2 Pet. 1. 19.

Heb. 4. 13.

Of the Policies of the Flesh.

which before by reason of the darknes none could discern: so this dungeon and depth of carnall policie hideth all things, and is it selfe hidden from our sight, so long as wee bring vnto it no other light then our darke vnderstanding: but if once the beames of Gods shining truth, and the bright rayes of his holy Word doe enlighten vs, we shall easily discern these deepe and darke deceits, and discover all the secret filthinesse and abominable wickednes which lyeth lurking in these secret corners. So that if we will make choise of Gods Word to be a *lampe to our feete and a light vnto our pathes*; wee shall easily auoide those secret snares which lye in our way, and escape those subtile stratagems and dangerous ambushments, which the flesh hath purposely laid to insnare and circumuent vs. If we will often and seriously studie in this holy booke, we shall finde all the sleights and subtilties of those spirituall enemies layed open, together with the meanes how wee may defeat them. But vwithal, because the flesh doth continually cast fogges and mists before our eyes, that we may not discern this light; and like some kindes of fish doth purposely muddy these cleere waters, that so it may the better glide away and not be discovered; wee must continually desire the Lord to open our eyes, that wee may see the wonderfull things of his Law, and that hee will by the light of his holy Spirit so illuminate our mindes, and dispell these fogges and mists which the flesh dayly raiseth, that we may see all the deepe policies, and dangerous subtilties of the flesh, and haue such a measure of spirituall wisdom and vnderstanding, that we may be able to preuent and escape them.

Psal. 119. 105.

Psal. 119. 18.

N

CHAP.

Of the fleshes deceits respecting our persons.

CHAP. XI.

Of certaine particular deceits of the flesh respecting our persons.

§. Sect. 1.

*The first deceit
that wee are no-
thing so euill as
in truth we are*

Ve come we from the generall to some particular, which as they are most common and ordinarie, so also most dangerous and pernicious, for more easily might I number the hayres of a mans head, or the starres of heauen. Yea the grasse in a large field, or

stones vpon the sea shore, then al the deceits of our corrupt flesh. Besides my late worthy assitant in the worke of my ministerie, that excellent light of Gods Church, which (ah) too soone did set vnto vs, that he might for euer gloriously shine in heauen, hath in his booke of the deceitfulness of the heart so sweetly and diuinely discoursed on this subiect, that hee hath eased me of this labour. Yet this discourse so necessarily requiring, that I should say something of this argument, as that it will seeme maymed if it goe without it, I wil a little insist vpon it, and for our more orderly proceeding I will referre these deceits of the flesh to two principall heads. The first such as respect our persons and states, the other such as concerne certaine duties which God requireth of vs. For the former, it is a common and most pernicious policy of the flesh to perswade vs, that wee are nothing so euill, corrupt and wicked as in truth we are. To the entertaining of which conceipt we are the more easily induced by reason of ignorance and blindness of minde, pride and selfe-loue which naturally raignes and rule in vs. For though we be wholly, from the crowne of the head to the sole of the foote, defiled with sinne, and thereby vterly disabled vnto any good dutie; yet wee see that the most haue an opinion of their owne worth and excellencie; For many boast themselves in the goodness of their natures, as though therein they might be accepted, not only of men,

but

M. Daniell
Dike.

Of the fleshes policies respecting our persons.

but also of God himselfe; many vaunt of their pure naturals, and workes of congruities, which before grace received they are able to performe in the strength of their naturall abilities; many doe rest in their owne ciuill iustice and honestie as though it were sufficient to iustifie them in Gods sight, many blesse themselves in their legall righteousness, as though thereby they could merit heauen with some small helpe; and finally many with the Angell of the Church of Laodicia doe thinke themselves rich and so increased in goods, that they stand in neede of nothing; when as in truth they are wretched and miserable, poore, blinde and naked. But let vs take heede of this policie as beeing most dangerous & pernicious, seeing it maketh men rest in themselves and vpon the weake reede of their owne righteousness to their vtter perdition, and keepeth them from flying vnto Christ, and from hungering after his righteousness by which alone we are iustified and saued. And as it keepeth vs from imbracing Christ by faith, so also it hindreth our repentance, and nourisheth in vs carnall securitie and hardness of heart: for we must first see our sinnes before we can euer bewaile or turne from them, and whilest we haue any opinion of our owne good natures, or our legall righteousness, wee can neuer as wee should bewaile our sinfull corruptions, nor carefully vse any meanes to bee purged from them. Apo. 3. 17.

Whereby it appeareth that no policie is more pernicious if it preuaile against vs, seeing it spoileth vs of our Sauour Christ, and of all the gracious promises of life and saluation contained in the Gospell, which are all made on the condition of faith approued to bee liuely and iustifying by the fruits thereof in vnfained repentance. The which should moue vs to vse all our care and indeauour that wee may defeat it: to which purpose wee must not looke vpon our selues as we appeare in the twilight, or rather in the darke night of naturall knowledge, nor yet through the false spectacles of pride and selfe-loue, which will hide and disguise our vices and corruptions and make them to shew themselves. §. Sect. 2.
The meanes to
defeat the former
policie.

Of the fleshes pollicies respecting our persons.

selues in vertues colours; but wee must looke vpon our selues in the glasse of the lawe, and try our thoughts and words, our workes and our wayes by the rule of Gods word, and so shall wee plainly discover our blemishes and difilements, yea our monstrous deformities and vgly corruptions, with the auersenesse of our willes to all good, and the peruersenesse and crookednesse of our hearts affections. For there shall wee see that our vnderstandings are so blinded that though they be wise vnto euill, yet to doe good they haue no knowledge; that our iudgements are wholly corrupted, mistaking euill for good, and good for euill, right for wrong, and wrong for right, truth for falshood, and falshood for true; that our imaginations are euill and that continually; that our consciences are either seared through securitie, or affrighted with terrors and horrours through despaire, and either accusing when they should excuse, or excusing when they should accuse; that our memories are slippery to retain any good thing, and retentive like brasse or yron in keeping and preserving sinfull and wicked impressions, that our willes stand in open rebellion against God, nilling what he willeth, and willeth what he nilleth. That our hearts are auerse to all goodnesse and cleave fast to all worldly and sinnefull vanities; that our affections are wholly corrupted and disordered and all the members of our bodies are the ready instruments of sinne. There shall wee finde that by reason of this corruption we are not able to thinke a good thought, nor so much as wil that which is good, that we are altogether vnprofitable seruants, yea rather the slaues of sinne and Sathan, the children of wrath, and not onely sicke but even starke dead in our sinnes; that we haue not onely in vs utter barrennesse of all good, but the seedes of all wickednesse lurking and lying hid, which sproute forth vpon all occasions, when as they receiue any warmth and moysture from the temptations of Sathan and the world; yea would of themselves daily come to growth and ripenesse if they were not continually nipped and restrained by the common grace of Gods spirit. Finally that

Eph. 4. 18.

1 Cor. 4. 12.

1 Cor. 3. 5.

Phill. 2. 12.

Eph. 2. 1. 3.

1 Cor. 13. 23.

Of the fleshies pollicies respecting our persons.

the blacke-moore may as easily change his blackenesse, and the leopard his spots, as we our sinnefull condition into a better estate; yea that in stead of making any satisfaction by paying the olde score, we are ready to encrease our debt by adding new sins vnto the olde, and so plunge our selues into more fearefull condemnation. And thus may we defeat this pollicy of the flesh and comming vnto a true sight of our owne naturall vildenesse, we may abhorre our selues in sackcloath and ashes, and renouncing our owne righteousness, may hunger after the all-sufficient righteousness of Christ, and applying it vnto vs by a liuely faith may find it effectuell for our iustification and saluation. Iob. 42.

Secondly as the flesh perswadeth vs that we are nothing so ill as we are in respect of our sinnefull condition, so that the good things which wee seeme to haue are farre better and of much greater excellency then in truth they are, and as there it lookes vpon our faults and vices though the thick fogge of ignorance which maketh them to bee scarce visible and discernable; so when it beholdeth any appearance of good in vs it putteth on the spectacles of pride and selfe-loue, which make them seeme to be farre greater then they are in deede; euery moak-hill a great mountaine, and euery small starre as large as the Sunne it selfe. Thus it magnifieth to a meere worldly man the goodnesse of his nature, as though this alone without any further helpe would bring him to heauen; and maketh him beleue that his common gifts are speciall endowments, that Gods restraining grace in him, is sanctifying and sauing grace, and his moderated and blunted vices and corruptions to bee singular vertues and great perfections. Thus it perswadeth the proude iustitiarie to rest in his inherent righteousness, and legall obedience for his iustification and saluation. And to this end it bleareth his eyes so as he cannot see any wants and imperfections in it, and worketh in him a conceipt, that it is most perfect both in the parts and degrees, when as there is nothing but defects and corruptions. Thus it made the younge man in the Gospell to

¶ Sect 3.

The second pollicie. That the good things in vs are much better then in truth they are.

Of the fleshes policie respecting our persons.

Mat. 19. 20.

Luke. 18. 11. &
23. 23.

boast that he had done all commaunded in the law, when he had transgressed all; and to aske after a greater taske, *what lacke I yet*, when as his worke was not so much as be-
gunne, and as yet he had done nothing. Thus it made the proude Pharisee to bragge of his legall righteousnesse euen vnto God himselfe, and to rest in his paying of smal tithes, munte, commine and Annise, as though he had done the waightie things of the lawe. Finally thus it perswadeth the sincere professor to ouerweene his guifts, and to magnifie about measure the graces which he hath receiued. It maketh him beleue that his little mite is a rich treasury, and his small graine of musterseed, and first degrees of faith, to be already a great tree; that hee is good wheate able to indure the fanne or the blasts of any temptations, whereas if Christ prayed not for him, that his faith might not faile, hee would when Sathan should sift him, proue but light corne, if not very chaffe; Finally that hee is so strong in Christ, that he can willingly suffer martyrdome for his name sake, and with *Peter* to presume that though all the world should forsake him, yet he would not; when as the voyce of a poore damosell will make him start backe, and the smallest losse of goods or impeachment to his credit, will easily moue him to abiure his profession. The issue of which deceit is most dangerous if by Gods grace it bee not preuented, for the maine ende at which our deceitfull flesh herein aymeth is, either to puffe vs vp so in pride, that wee forget God the sole authour of our guifts, and spoyle him of his praise, by arrogating it vnto our selues; and that we growe insolent in respect of men, contemning those who in our false conceipt come short of vs. And secondly that we rest contented with that measure of grace which we haue, as being abundantly sufficient; and neuer vse any meanes, whereby our imperfect and defectiue graces may be encreased and growe to greater perfection.

§. Sect. 4.

*The meanes to
defeat the former
policie.*

Now if we would stand in the day of temptation, and not be ouertaken with this deceit of the flesh; the best way

Of the fleshes policies respecting our persons.

way is first, *that we decke our selues with humilitie*, as the Apostle exhorteth: remembreing that the way to obtaine more grace at the hands of our heauenly father, is to be-moane our small measure, to bee emptie in our owne concept, & to hunger and thirst after more, *for he resisteth the proude, but giueth his grace to the humble, bee filleth the hungry with good things, but sendeth the rich empty away*; neither doeth he euer raise and build the goodly pallace of his grace and vertue, but where he hath first laid the foundation of humilitie. And therefore let vs not (as the Apostle exhorteth vs) *thinke of our selues more highly then wee ought to thinke, but thinke soberly, according as God hath dealt to every man, the measure of faith*. Secondly, let vs cast away those false spectacles of pride and selfe-loue, which make our small gifts to seeme so great, and examine our graces by the neuer-deceiuing light of Gods word. And there we shall plainly see how farre we come short of that perfection which God requireth, what a little pittance it is we haue in comparison of that which we want, and how our small measure is blotted and stained with the flesh of our corruptions. Thirdly, let vs not commend our graces to the eye of our deluded iudgements, as shopkeepers doe their courser wares, by setting courser by them; wee haue in our sight the example of others who come short of vs; but let vs compaire our little sparkes of grace with those bright flames which haue shonne in the Patriarches, Prophets and Apostles, yea in our Sauour Christ himselfe, and so we shall not be proude of our progresse, but ashamed rather of our small, proficiencie; and with the Apostle *forgetting those things which are behinde, and reaching forth to those things which are before, wee shall presse towards the marke, for the price of the high calling of God, in Christ Iesus*.

Pet. 5. 5.

Lucke. 1. 53.

Rom. 12. 3.

Phil. 3. 13.

CHAP. XII.

Of the fleshes pollicies respecting our estates.

§ Sect. 1.

The first pollicie
respecting our
estate is to per-
swade the faith-
ful that they are
hated of God be-
cause they are
afflicted.



And these were the chiefe deceipts of our flesh respecting our persons. Now concerning our estate it useth a wicked pollicie whereby all men are exceedingly abused & deluded, which is to draw vs vnto a false iudgement concerning our estate, as either to think our selues miserable when we are in the way to happinesse, or happy when wee are in the way to perdition. Concerning the former it is commonly vsed by the flesh towards the children of God when they are in the state of affliction either of body or minde. For when pouerty pincheth them, or reproaches are cast vpon them, or sickness leazeth on their bodies, or griefes vpon their mindes; when they are cast downe in the sight of their sinnes, and are terrified in their consciences with the apprehension of Gods displeasure, then the flesh is ready to perswade them that these are signes of Gods wrath and of their reprobation and damnation. But concerning this policy I shall not neede heere to say much, seeing I haue sufficiently armed the Christian against it in the first and third part of this Christian warfare, where I haue prooued that this is a false iudgment of the flesh & quite contrary to the Scriptures, which teach vs that afflictions either of body or minde are vnto vs markes of Gods loue and signes of our adoption, when as we make a right vse of them, and are by these fatherly chastisements reformed and amended.

§ Sect. 2.

The second pollicie
so perswade vs
that we are in an
happy condition
when our state is
most miserable.

But the contrary vnto this, as it is much more daungerous, so also much more frequent and common; namely for the flesh to perswade vs that wee are in an happy and blessed condition, when as in truth wee are in the very iawes of eternall death and condemnation. And thus the flesh abuseth either those, who being in the bosome of the Church, are professed worldlings, or such as
in

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in their profeſſion and conuerſation doe make ſome ſhew of Chriſtianitie. Concerning the former; how many are there that beare the name of Chriſtians, who are ſlaues to the world and their own luſtes, and the very bondſlaues of the diuell, making no conſcience of their wayes, but giuen ouer to all liſcentiousneſſe, and to commit all maner of ſinne with greedineſſe? and yet are deluded by the diuell and their owne corruption, with this conceipt, that they are in Gods fauour, and that they among other ſhall be ſaued. How many are there that liue in ignorance and infidelitie, and worſhip no other God but the idoll of riches, pleaſures and worldly glory; that make no conſcience of ſwea- ring, forſwearing, blaſpheming, of prophaning Gods Sab- batho, vnjuſt anger, furious reuenge, malice, enuy, cruelty, oppreſſion, whoredome, drunkenneſſe, fraude and all man- ner of outrageous wickedneſſe: and yet are deceived by their owne corrupt fleſh, perſwading them that God will neuer call them to an account for any of theſe things, but either not obſerueth them, or will ſoone forget them; or if at all he doe remember them, yet he will not at all lay theſe things to their charge if they profeſſe themſelues Chriſti- ans, and haue time eu'n at their laſt hower to call for mercy?

Now the chiefe arguments which the fleſh uſeth to de- & Sect 3.
 clude men with this falſe iudgement are two. Firſt be- *Outward priui-*
 cauſe they are Chriſtians by profeſſion and not Turkes, *ledges no ſure*
 Iewes or Infidels, and members of the true Church who *reſumories that*
 haue their part in thoſe royall priuiledges, the Word, Sacra- *ment* *wee are in Gods*
 ments and Prayers in the aſſemblics. But let ſuch knowe *loue.*
 that all theſe priuiledges will no more benefit them, then they did the rebellious Iewes, who hauing theſe perrogatiues long before them were vtterly reieſted for their rebellion and diſobedience, that it will doe them no more good to pretend the name of Chriſt or his Church, then it did them to cry out, *the Temple of the Lord, the Temple of the* *Item. 7. 4. 12.*
Lord, or to boalt of their circumciſion, ſacrifices and legall ceremonies. Let them remember that; *not the bearers of the*
lawe, but the doers thereof are iuſtified; and that theſe who

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Yam. 1. 22.
Mat. 22. 13.

Mat. 13. 30.

Mat. 21. 41.

1 Pet. 4. 17.
Ier. 25. 29.

are onely hearers and not doers of the word doe but deceiue themselves. Let them call to minde, that he who was priuiledged to come to the wedding feast of the Kings sonne, but was found there without his wedding garment, was haled from thence and cast into vtter darknesse where is weeping and gnashing of teeth; that though the tares are suffered to growe with the good corne in the same field euen vntill haruest, yet then they shall be pulled vp, gathered into bundles and cast into the fire. And that though the goates and sheepe be suffered here to graze together, yet the time shall come when they shall be seuered, and the goates being set on the left hand shall heare that dreadful sentence: *Depart from me yee accursed into hell fire prepared for the diuell and his Angels.* Let them knowe that by all these outward priuiledges the which they haue so much abused, they shall haue their punishments hastened and encreased; For iudgement must beginne at Gods owne house, and he will plague the citie where his name is called vpon. If our King be so iust and vertuous that he will seuerely punish wickednes in the common wealth, how much more in those who are in his owne familie? If the iealous husband hateth filthinesse in strangers, how much more in his owne spouse or children? And if the husbandman will scarce suffer a brier or thistle growe in the fallowe field, how much more will hee pull them vp when as they growe among his corne and in such grounds as he hath best tilled and most carefully manured? if the Bridegrome can abide no loathsome annoyance in any corner of the house, how much lesse will hee endure it in his bridall chamber? Yea let strangers speede how they can, the Lord will not suffer himself, to be dishonoured by those who professe themselves to be his seruants, but as they cause his name to be blasphemed by their sinnes, so he will cause it to be glorified in their punishments. Let the weeds in the woods grow till they wither with age, yet they shall bee pulled vp it they be found in the garden wherein God delighteth. And if Sodom and Gomorrah shall not scape unpunished, then Corazin and Bethsayda shall fall into a much more.

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more fearefull condemnation, who hearing Christs heauenly Sermons and seeing his miracles, continued in their sins without repentance. And the Apostle telleth vs that, *the earth which drinketh in the raine that commeth oft vpon it, and yet bringeth forth nothing but thornes and briars is aboue all other soyles reiected, and is nigh vnto cursing, whose ende is to be burned.* Mat. 11. 21.
Heb. 6. 7. 8.

The second argument which the flesh vseth to perswade carnall worldlings that they are in an happy condition and in the loue of God is, because they abound in earthly prosperitie and with many temporall blessings, which they esteeme as so many testimonies of Gods loue and signes of their owne saluation. And surely it cannot be denied but that these things are good in their owne nature, as being the gifts of our good God, which he giueth as rewards of vertue and the temporary wages to those who serue him; but yet they are not absolutely and simply good, but in respect of their vse of an indifferent nature, good to the good, and euill to those who abuse them vnto euill. And therefore as the children of God who haue a right vse of these temporall blessings, when they vse them as instruments of their bounty and beneficence, to the glory of God and the good of their fellowe seruants, may esteeme them as pledges of Gods loue and earnest pennies of their saluation; so carnall worldlings who abuse them to pride, forgetfulnes of God, prophanenesse, wantonnesse, oppression, crueltie and all maner of sinne, haue iust cause to thinke, that they are gifts giuen them in Gods wrath, that they may be snares to entangle them to their deeper condemnation, according to that of the Psalmist, *let their table become a snare before them,* Psal. 69. 12.
and that which should haue bene for their welfare let it become a trappe. Again the scriptures teach vs that we cannot by these outward things iudge either of Gods loue or hatred towards vs, seeing all these things come alike to all, and there is *one euent, to the righteous and to the wicked,* or if there be any difference it is commonly in this, that the wicked flourish in all worldly iollitie, when as the godly are afflicted with Ecle. 9. 1. 2.
Iob. 21. 6. 7. 8.
Psal. 73. 1. 2. & c.
O many

Of the fleshes policies respecting our estates.

Ier. 12. 1.

many miseries ; as it is notably obserued and at full described both by *Iob* , *David* and *Ieremie*. Thus wee see *Abell* murdered, and *Caine* waxing great and building cities, *Pharaoh* and the *Egyptians* reigning as Lords and tyrants, and the poore *Israelites* making bricke, beaten and misused; *Nebuchadnefer* like a great monarch ruling ouer nations, and the people of God subdued and led into miserable captiuitie. And the experience of our own times teacheth vs, that we cannot conclude, that we are in Gods fauour and in the state of saluation, because we thriue in the world and haue good successe in all our endeauours, seeing by this reason we might inferre that the great Magor, the Turke, Persian and many other Infidels and Pagans were better beloued of God then Christian Princes, and among Christians many prophane and carnall men, then the sincere louers of Gods trueth ; because they more abound in these worldly blessings. But of this point I shall neede to say little here, seeing I haue written to much of this argument in my second part of this Christian War-fare.

§ Sect. 5.

*That a ciuill life
is no sure signe
that we are in
the state of grace
and saluation.*

And thus the flesh abuseth those who are professed worldlings: Neither doth it deale lesse deceitfully with those that make some shew of religion ; the which are of two sorts ciuill iusticiaries, and temporarie hypocrites. Concerning the former, it perswadeth them, that they are in good estate because they liue ciuilly and vnblameably among their neighbours in respect of notorious crimes which are punishable by the lawes of men ; and maketh them to blesse themselues because they are no murderers, adulterers, drunkards, theeuers, periured persons, and couenant breakers ; but contrariwise deale honestly with all men, keepe their word, pay euery one their due, and sometimes also giue an almes to those that are in want and misery. And because in respect of their dutie towards God, they are of that religion which the Prince is of, and the Law requieth, and are no recusants, but come to the Church with the rest of their neighbours, and there heare diuine seruice, and the word preached, and receiue the Sacrament as oft as the

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the law inioyneth. Though in the meane time they are vtterly ignorant of the true God, his persons, nature and attributes of Iesus Christ and his natures and offices, and the great worke of redemption; and in a word of all the principles of true religion. And though they make no conscience of performing any duties of the first table (as of Prayer, hearing the Word, receiuing the Sacrament, sanctifying the Sabbath) in spirit and in truth, as God requireth, but onely formally for custome and fashion sake, yet their corrupt flesh maketh them beleeue, that God will accept of their good meaning and superstitious deuotion, and will be well satisfied with their bodily exercise and labour, though their hearts be farre from him; yea though in the very time of his seruice they set vp idols in their hearts, and haue all their cogitations wholly taken vp with their pleasures, profits and other vanities of the world. But that we may not be ouertaken with this deceit, let vs know and remember, that God will not accept of vs, vnlesse with *David we haue respect vnto all his commandments*, and make conscience of performing as well, (yea principally) the duties of the first table, as of the second; that the feare of God and his true religion, *is the head and first beginning of saving wisdom*; and that it is but a counterfet and carnall righteousness, such as was in the heathens, which doth not spring from the roote of piety; that wee cannot haue a liuely faith without saving knowledge, nor doe any good workes without faith; that *without faith wee cannot please God*, and *whatsoeuer we doe without it is sinne*. That if our iustice arise not from godlinesse, it is but meere morall civilitie, and if our loue of our brethren spring not from the cleere fountaine of Gods loue; then it streameth from the filthy puddle of selfe-loue. Let vs know that God will bee worshipped, not after the commandements of men, but after his owne reuealed will, and that whosoever serue God principally because the princes law requireth it, and not because God commandeth it, hee worshippeth his King aboute his God. *That bodily exercise profiteth*

Psal. 119. 6.

Psal. 111. 10.

Heb. 11. 4.

Rom. 14. 23.

1 Tim. 4. 8.

Of the fleshes policie respecting our persons.

Ioh. 4. 24.

teth nothing, and that the Lord will be *worshipped in spirit and truth*; that God regardeth not formall seruice which riseth rather from custome then conscience, and that the religion of the soule, is the soule of religion, without which it is but a dead carcase. That God can indure no riualls in his seruice, nor no halting betweene Iehouah and Baal, God and the world; he cannot abide a double or diuided heart, but he will either haue all, or leaue all to the Diuell and the world; and finally that our good meaning will be no current payment in the day of accompt, seeing it hath not Gods image and stampe vpon it, but is coined in the forge of our owne braine, and hath on it the print of our owne inuentions, which the Lord esteemeth no better then high treason against his royall crowne and dignitie.

§ Sect. 6.

That a bare profession of the true religion is not sufficient for saluation.

And thus the flesh deceiueth ciuill iulliciarie: the like deceit it vseth towards hypocrites, with whom it dealeth diuersly according to their diuers kinds. For either they are grosse hypocrites, who though they make a great shew of religion, yet their liues are so euill and scandalous, that their hypocrisie is detected and manifest, not onely vnto others, but also to their owne hearts and consciences; or more cunning and subtle, who by their outward profession and seeming conformitie to the law, deceiue not onely other men, but themselues also. Concerning the former, the flesh deceiueth them with a vaine conceipt that the bare profession of the true religion is sufficient for their saluation without all practise and obedience, that it is inough to say that they haue faith, though they bee vterly barren of all good Workes, to cry, *Lord, Lord*, though they neglect the will of our heavenly Father, that they be hearers of the word, though they be not doers of it, and that they professe that they know God, though in their workes they deny him, *being abominable, disobedient, and to euery good worke reprobate*. But this is so contrary to the whole course of the Scriptures, that who so is but a little conuersant in them, may plainly see, yea palpably feele this deceit. neither is it possible, that any should be deluded with it, but those

T. 1. 16.

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those whom the god [of this world hath blinded, and for want of love to the truth are given up of God to be seduced with strong delusions, and to beleene lies. For there we shall plainly see, that these conceits are crossed and contradicted in direct and expresse tearmes; namely that not the hearers but the doers of the word are iustified; that if we heare and doe not, we doe but deceiue our selues; that they onely are blessed, who heare the word and keepe it; that not euery one who saith Lord, Lord, shall enter into the Kingdome of heauen; but hee that doth the will of our Father which is in heauen; that it will nought auaille vs to boast of our faith, if it doe not appeare in the fruits of good workes, seeing such a faith as is without workes, is but a dead carcase, without life or soule, and therefore cannot iustifie nor saue vs. So the Lord sharply reprehendeth and condemneth wicked men, for making profession of his religion: *Vnto the wicked, saith God, What hast thou to doe to declare my statutes, or that thou shouldst take my covenant in thy mouth; seeing thou hast instruction, and castest my words behinde thee? &c.* And then concludeth: *Now consider this yee that forget God, lest I teare you in pieces and there be none to deliuer.* So the Prophet Ieremie. *Behold ye trust in lying words that cannot profite. Will yee steale murther, and commit adulterie, and sweare falsly, and burne incense vnto Baal, and walke after other gods that yee know not, and come and stand before mee in this house which is called by my name, and say, we are deliuered to doe all these abominations?*

But if this deceit bee too grosse, as hauing nothing to colour or countenance it but the slight thin vayle of a bare profession, then it will perswade vs to place all religion about externall rites and ceremonies, and to thinke that we haue done inough, if we be strict in the obseruation of them, although in the meane time we make no conscience of many Morall duties, and viterly neglect the waighy things of the Law. So the Pharises of old placed all their religion in some legall rites and humane traditions, in externall washings, sacrifices, and tything mynte,

2 The. 2. 11.

Rom. 2. 13.

Iam. 1. 22.

Ioh. 13. 17.

Luke. 11. 28.

Mat 7. 21.

Iam. 2. 14. 17. 26

Psal. 50. 16. 22.

Ier. 7. 8. 9.

§ Sect. 7.

The fleshes de
ceit in perswa-
ding men to rest
in externall ce-
remonies.

Mat. 23.

cum-

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Col. 2. 16. 21.

cummine and anniſe, and neglected the dutie of children to their parents, the pure and ſincere ſeruice of God, and the waightie points of the Law, iudgement, mercie and faith. And the Apoſtle telleth vs of ſome in his times, who placed all their religion in the obſeruatiō of *dayes, Sabbathes, Holy dayes, and New Moones*, and in their obſeruance of certaine ordinances, *as touch not, taſte not, handle not*, all which did periſh with the uſing? And wherein doth in theſe dayes the religion of the Papiſts chiefly conſiſt, but in the obſeruatiō of ſuch holidayes, waſhings, purifications, faſtings from certaine meates, at certaine times, and in uſe of their rites and ceremonies which they preferre before, and preſſe more, then many Morall duties or the eſſentiall parts of Gods ſeruice, with which they will much more eaſily diſpence, then with their traditions and ſuperſtitious inuentions? With which deceit if the fleſh preuaile not, it is ready to thruſt vs into the contrary extreame, and to place all religion in the oppoſing of theſe ſuperſtitious ceremonies, and to ſpend all our time which ſhould bee ſpent in attaining vnto the knowledge and praſtiſe of true godlineſſe in declaiming againſt will-worſhip and humane traditions. As though it were enough to be free from ſuperſtitiō, though we be deſtitute alſo of all true religion, to oppoſe againſt falſe worſhip, though wee doe not praſtiſe that which is true, to be zealous againſt ceremonies, and to be key-cold in imbracing the ſubſtance, truth, faith, mercie, iudgement, brotherly kindnes and the reſt.

§ ſect. 8.

*The means to
deſtroy the
former policie.*

But that we may not be ouertaken with this deceit, nor be perſwaded to ſpend the ſtrength of our deuotion about ceremonies & things of ſmal moment, let vs know, that there is no leſſe order and due proportion, then iuſtice & iudgement in the commandements of God, the Lord requiring that thoſe things which are chiefe and principall in their owne nature ſhould haue the firſt and chiefe place in our obedience. So the Morall duties are to be preferred before ceremoniall; and among them, our dutie to God before our dutie to our brethren, the duties of greateſt importance,

Of the policies of the Flesh towards temporarie leechers.

tance before the meane, and the meane before the least. Which order who so transpose and wil prefer the duties towards men before their dutie vnto God & the ceremonies before the substance; such mens religion is hypocriticall and odious in Gods sight. Hence is it that the Lord condem- Esa. 11. 12. 13
neth the Sabbaths New Moones, sacrifices, and solemne assemblies of the Jewes, because they put all their religion in them, and neglected iudgement, mercie, relieuing the oppressed, and iudging the fatherlesse. Thus hee condem- Esa. 3. 5.
neth their fasts and the afflicting of their soules by these bodily exercises, because they were ioyned with strife and debate, oppression and cruelty, yea so odious is this ceremoniall seruice being seuered from the more weighty and substantiall, that the Lord professeth, that he that kil- Esa. 66. 3.
leth an Oxe, is as if he slue a man, he that sacrificeth a Lambe, as he that cutteth of a dogges necke, he that offereth an oblation, as he that offereth swines blood, he that burneth incense, as if he blessed an idoll. So he professeth, I will haue mercie and not sa- Hos. 6. 6.
crifice, not because he simply reiecteth sacrifices, which him- selfe had commanded, but if they were seuered from mercie, or preferred before it. And saith that hee spake not vnto their fathers, nor commanded them in the day that hee brought them out of the land of Egypt, concerning burnt offerings or Ier. 7. 22. 23.
sacrifices; but this thing (saith hee) commanded I them, saying, obey my voice, and I will be your God, and yeshall be my people: and walke yee in all the wayes that I haue commanded you that it may be well vnto you. Implying hereby, that as these maine Morall duties were first commanded, so also they should be first and chiefly practised. Finally, the Apostle telleth vs that *is no religion* consisteth not in outward rites, signes and sacraments, but in the truth and sinceritie of the heart; Circumcision (saith he) verily profiteth, if thou be a keeper of the Law, but if thou bee a breaker of the law thy Rom. 2. 13. 28
circumcision is made uncircumcision; For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter, whose praise is not of men, but of God.

Of the policie of the flesh towards temporarie beleeuers.

CHAP. XIII.

Of the policies of the flesh towards temporarie beleeuers.

§. Sect. I.

*That the flesh in a
subtill sort de-
ceiueth tempo-
raries.*



And thus the flesh deceiueth the grosser kinde of hypocrites: But when men haue receiued such a measure of illighting, that these darke fogges and mists of ignorance are somewhat dispelled, and haue their sleepeie consciences somewhat awakened, so that they are able and ready to tell them that all which is formerly spoken of, will be to little purpose, if they make no further progresse in the wayes of God; Then the flesh vseth more refined and subtill policies, and condemning as much as any others carnall Gospellers, ciuill iusticiaries and grosse hypocrites, it perswadeth them to be like *Agryppa* almost, (and but almost) Christians; and to rest in some shadowes and meere counterfairs of sauing graces and Christian obedience, which are so like vnto them, that vnlesse they be brought to the all discouering light of Gods word, and diligently examined by this touchstone of trueth, they can hardly be discerned, I will not say by others (which is meereley impossible) but euen by those that haue them. And this is the estate of temporarie beleeuers in whom there is almost nothing wanting which is in sound Christians but sinceritie and trueth. For they are allowed by their sinnefull flesh to bee as like Christians as possibly may be, so they be not so indeed and to runne before many true beleeuers in outward duties, and euen to knocke at heauen gates, so that they will there rest but for a time and neuer enter. They haue knowledge often times in farre greater measure then many of Gods deare childrens; faith, repentance, obedience, and that in such a degree, that

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in outward appearance many true Christians come farre short of them. And therefore seeing aboue all deceits this is most deceitfull, we are to bend all our care and study that we may discouer and defeate it.

To which purpose wee must not onely labour to haue *§. Sect. 2.*
all sauing graces, and to be enabled vnto the performance *that we must*
of all Christian duties; but also after assurance that they *labour to haue*
are in vs and done by vs in sinceritie and trueth. And to *all spirituall*
this purpose wee are often to examine and waigh them in *graces in sinceri-*
the ballance of the sanctuary, and to obserue the infallible *ty and truth,*
markes and signes, whereby our true graces and vertuous *and first our*
actions may be discerned, not onely from vices and grosse *knowledge.*
corruptions, but also from these neere counterfaits and
shadowes of them, which are insubtill hypocrites and tem-
porary beleaguers. For there wee shall finde that though
the knowledge of temporaries bee in respect of the mea-
sure very great, yet it faileth in the qualitie and effects; for
it is barely learned by hearing and reading, and not taught
by the spirituall annoynting, whereof the Apostle spea- *1 Ioh. 3. 10.*
keth which the faithfull onely receiue: it is much inspe-
culation and theorie; and little in practise, spirituall power,
feeling and repentance; and they know the things of God
appertaining to saluation, as a man knoweth a strange land
by reading which he neuer trauiled; whereby hee is en-
abled to discourse of it, and of the fruites and benefits con-
tained in it, though hee neuer tasted them, nor hath any
hope euer to enioy them; whereas the true beleauer,
though he be in his pilgrimage, yet knoweth heauen and
heavenly things, as his owne countrey, and the blessings
contained in it, of which he hath already tasted and had fee-
ling experience, and is assured after a while when hee hath
finished his journey to haue the full fruition of them. And
hereof it is that the knowledge of the hypocrite bringeth
small ioy and comfort with it, and though it exceede in
measure, yet it cheareth not the heart, like the least know-
ledge of a sound Christian, euen as the knowledge of the
Lawyer in the euidences of a mans lands may be greater

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then the owners: but yet hee cannot reade them with like comfort, because he hath no right vnto them.

§. Sect. 3.

*How wee may
discerne a true
iustifying faith:
from that which
is temporarie.*

So also hypocrites and temporaries haue faith whereby they not onely know and belecue the whole word of God and the promises of the Gospell to be true, but also giue their assent vnto them, yea make some kind of application of them vnto themselves; And yet there are diuers essentiall differences betweene this faith of hypocrites and of true beleeuers. For first they differ in their causes, the one being wrought by the ministry of the Gospell made effectually by the inward cooperation of Gods Spirit; the other by Sathan & carnall corruption, abusing and misapplying of these promises in Christ. Secondly in their grounds; for a liuely faith is grounded vpon Gods reuealed truth, but the faith of hypocrites vpon no other ground then the false suggestions of Sathan, vnwarranted conceits, carnall securitie and fond presumption, which cause the hypocrite to apply vnto himselfe the mercies of God, & merits of Christ, and the sweete promises of the Gospell when as he is in no sort qualified and fitted according to the word to receiue or haue any interest in them. For before we can belecue with a true faith, we must be humble in the sight and sense of our sinnes, wee must deny our selues and become vile in our own eyes and haue an hungry and thirsting after Christ and his righteousness, and an high valuation and esteeme of them aboue all things in the world, all which are wanting in the faith of hypocrites. Thirdly true faith is ioyned with vnfained loue of God, for he that is assured that much is forgien him, he loueth much, not onely God himselfe but his neighbours, yea euen his enemies for Gods sake, and those aboue all the rest in whom he discerneth the image of God most clearly shining: But the faith of hypocrites being alwayes accompanied with selfe-loue maketh a man to value himselfe aboue all things, yea God himselfe the chiefe goodnesse. Fourthly where there is true faith there is alwayes a fore combate and conflict betwene the flesh and the spirit, betwene faith purifying the

Of the policies of the Flesh towards temporarie beleaguers.

the heart, and vnbeliefe labouring to retaine the pleasures of sinne, and all our inbred corruptions which are pleasing or profitable: but the faith of hypocrites is still quiet and peaceable because it is nothing but carnall presumption, which being corrupt and sinnefull agreeth well with other corruptions; neither doeth Sathan moue, or as much as in him lyeth suffer to be moued of any questions, because hee would possesse all things in peace, and not haue his kingdom diuided in it selfe. Secondly, true faith is the instrument of a mutuall donation, for as it receiueth Christ who is giuen vs of God, so it offereth and consecrateth our bodies and soules vnto Christ who by the gift of God hath as much right vnto vs as we vnto him; But the faith of hypocrites would haue part in Christ and all his benefits, but Christ must haue no part in them, or if any at all, hee must be contented with their tongue onely, whereas the world and the diuell must haue their hearts. Secondly, true faith is not easily daunted or dismayed, but commonly shineth most clearly in the darke night of afflictions, and manifesteth it selfe in it chiefe strength, when carnall reason will minister no comfort; but the faith of hypocrites resteth onely vpon the proppe of worldly prosperitie which being pulled away sinketh and fayleth; and whilest this faire greene blade, which springeth out of the stonie ground, is moystened with the dew of temporall benefits, it sprouteth vp and flourisheth; but no sooner doeth the sunne of affliction and persecution arise but presently it withereth and fadeth. Lastly true faith is alwayes a liuing and fruitfull faith, and is continually exercised in good workes and Christian duties, and in loue and obedience towards God; but the faith of hypocrites is dead, barren and fruitlesse, or if it beare any fruits at all, yet haue they no respect to God, but are done out of pride or selfe-loue, for feare of punishments or hope of rewards. But more of this afterwards.

§. Sect. 4.

Thus also the hypocrite hath some kinde of repentance, the which the flesh commendeth vnto him as greene well enough with it selfe, and that to this ende that he may con-

*The difference
betwene true
and false repen-
tance.*

Of the pollicie of the flesh towards temporarie beleeuers.

tent himselfe with it and neuer labour after sound repentance. Which deceit that we may preuent we are to learne and obserue the many differences betweene this counterfeit and false repentance and that which is sound and sincere. For true repentance springeth from a liuely faith assuring vs of Gods loue, which causeth vs to bewaile our sinnes, because by them wee haue displeased our gracious God, who so loueth vs, and whom we so loue: but the sorrow of hypocrites riseth from infidelitie and selfe-loue, which maketh vs mourne because by our sinnes wee haue made our selues obnoxious to punishments. Godly sorrow ariseth from a true hatred of sinne, which being odious vnto vs as an vgly serpent, or grieuous as an heauy burden, doth cause vs to sorrow and mourne because we cannot be ridde of it, nor shake it off; but worldly sorrowe from our loue of sinne, because wee are loath to leaue it, and yet must needs for feare of further punishment. Godly sorrowe driueth the sinner to God with *Dauid*, and maketh him to humble himselfe, acknowledge his sinne and aske pardon; But the sorrowe of hypocrites driueth men from God, & maketh them to deny their sinne, or to excuse and minse it. Godly sorrowe worketh a change and alteration to amendment of life; but the hypocrite though he hangeth downe his head like a bulrush for a day, and blubbreth his cheekes with teares, yet either hee leaueth not his sinne at all, or onely as he leaueth and putteth off his clothes with a purpose to resume and put them on the next day. Godly sorrowe doeth chiefly respect the sinne, whereby the Christian hath offended God, but the sorrow of hypocrites looketh chiefly to the punishment whereby they haue displeased themselves. Finally, the sorrowe of the faithfull is constant and continual from the first day of conuersion to the ende of their liues; but the sorrow of hypocrites is but by flashes and spurts, and commonly ceaseth when they are freed from their smart and paine.

The like differences also wee may obserue in the other part of repentance which is amendment of life and new obedience

Zach. 12. 10.
Luk. 15. 18.

§ Sect. 5.

*The differences
betweene the obedience
of the
faithfull and of
hypocrites.*

Of the pollicie of the flesh towards temporarie beleeuers.

obedience. For the obedience of the faithfull springeth from their faith and loue of God, but the obedience of hypocrites from selfe-loue and carnall respects; the faithfull propound vnto all their good workes the glory of God as their chiefe ende: but the hypocrite propoundeth to himselfe chiefly his own good and that in worldly and carnall respects. The true beleuer performeth totall obedience in respect of the subiect, with all the powers and parts of his soule and body: but the hypocrite contenteth himselfe with bodily exercise which is without the power of godlinesse, and doeth not worship God in spirit and trueth, nor with a willing and chearefull heart, but contradicting the Apostles speech he may say, *the euill which I loue, that doe I not, but the good which I hate that doe I.* So also the faithfull Christian performeth totall obedience in respect of the object, and hauing regard vnto all Gods Commandements, he flieeth from all sinne and embraceth all holy duties: yea aboue all sinnes, hateth those most which cleaue fastest vnto him, and labourerth most to bring his heart to the loue of those duties to which naturally he is most backward. But the hypocrite seeming to make conscience of one thing neglecteth the other, or if hee forsaketh many sinnes and doeth many duties; yet he hath some darling sinnes which he holdeth as sweete vnder his tongue, which hee will by no means part with, and some duties there are so contrary to his corrupt nature, that there is no arguments that can be vsed which can moue him to practise them. Finally the obedience of the faithfull is constant and permanent, and the longer it continueth, the more it groweth and encreaseth but the obedience of hypocrites is vnconstant and by fits onely and flashes; and commonly like a naughtie iade hee is most free and forward in the beginning of the iourney, but quite tyred before he come neere vnto the end.

And thus we may defeat the policies of the flesh, whereby it draweth vs to hypocrisie: wherewith if it cannot preuaile with vs, it will labour to draw vs into the contrary extreme; and because hypocrisie is odious vnto vs, it will moue

Rom. 7.

Psal. 119. 6.

Iob. 30. 12.

§ Sect 6:
The fleshes deceit in mouing vs to leaue off from doing good duties that wee may auoide by-
pocry.

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move vs more to disguise and hide our profession of religion, to refraine from all good speeches, which might glorifie God, and edifie our brethren, to conforme our selues to their fashions which beare vs company in outward shew though in heart we be farre vnlke them, and to neglect all good actions and holy duties, as meditation, fasting, prayer, giuing of almes, orto doe them in great secrecie, and as it were by stealth, for feare lest men taking notice of them, should thinke vs too glorious in our outward shew, and condemne vs of hypocrisie. The which conceipt so ouerswayeth with diuers who are otherwise good Christians, that they are ashamed and ready to blush, when they are taken at vnawares in doing religious duties; as though they were guiltie of some great fault. And so much the rather because the most godly Christians, hauing the reliques of hypocrisie, as of all other sinnes remaining in them, are guilty to themselves of this corruption, as finding it often to preuaile with them, and therefore labour with so much the more diligence to auoide all semblance and appearance of it. With which deceit that we may not be ouertaken, let vs consider, that we ought not so to auoide the shew of hypocrisie, as that wee doe in truth shun Christian apologie and profession, whereby God is to bee glorified, and our neighbours edified: that we fall into the sinne of hypocrisie indeede, whilst we thus labour to flie the appearance of it; for it is hypocrisie to seeme that we are not, and disguising and dissembling our religious and honest hearts vnder the outward shew of a carnall conuersation, to appeare worldlings, when in truth wee are sincere, though weake Christians; as *Iacob* thought to a better end, tooke vpon him the habite of *Esau*, whose prophane nesse hee hated. Let vs know that we dishonour God, when we hide and dissemble his gifts and graces in vs, and wrong our neighbours who might walke in our light, if wee did not couer it (as it were) vnder a bushell; and that they in some degree are ashamed of Christ and his truth who dare not before worldlings, either professe it in their words, or practise it in their

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their workes. Let vs remember that our Sauour requireth not onely that we should haue the *light* of holinesse in our selues, but that we should also, *let it shine before men*, that they seeing our good workes, may glorifie our Father which is in heauen; onely hee condemneth these outward shewes of good workes when as thereby we doe not seeke Gods glorie, but our owne. And the Apostle chargeth Christians to haue their *conuersation honest among the Gentiles*, that where-
 as they spake against them as euill doers, they might by their good workes, which they should behold, glorifie God in the day of visitation. That *Danid* professed his loue to Gods commandements before Princes and was not ashamed; and that *Daniel* would not smother for a few daies his practicall profession of religious duties, though it were to the extreame hazard of his life. Let vs consider that one speciall dutie of Christianitie which we owe vnto our neighbours is, that wee shine before them by our holy example, which is required in the sixth commandement, as a meanes of preserving the life of their soules, and therefore that we are guiltie of spirituall murder if we neglect it. Finally seeing carnall worldlings are not ashamed to, professe their seruice and allegiance to their maister *Sathan*, but with all boldnesse vnder blasphemous oathes, ribald words and rotten speeches which corrupt the hearers, and audaciouly performe all sinfull actions, which are without the compasse of mens law, not caring who heare or see them; let it be our shame, to be ashamed of the seruice of our great Lord and Master, who is so infinitely good in himselfe, and gracious towards vs; but let vs with all confidence and courage performe all holy Christian duties which wee owe vnto him, though wee liue in the midst of an *adulterous and sinfull generation*: lest being ashamed before such of *Christ* and his words, hee be ashamed of vs, when he commeth in the glory of his Father with his holy Angels.

Mat. 5. 8.

1 Pet. 2. 12.

Psal. 119. 46.

Mark. 9. 38.

CHAP.

CHAP. XIII.

Of the policie of the flesh in alluring and perswading vs to sinne.

§ Sect. I.

*The first policie
to perswade vs
that sin is no sin.*

WE haue spoken briefly of the deceits of the flesh which respect our persons and estates; and now we are to speake of the other which concerne certaine duties which God requireth; the which are of two sorts, the first respect the withstanding, subduing and mortifying of our sinnes; the other the exercise and practise of vertuous actions. Concerning sinne, God requireth two things of vs; the first that we should not commit or fall into it; the second that being fallen wee should not securely liue and lye in it, but rise out of it by vnsained repentance. Against both which the flesh opposeth, vsing many policies and deceits first to draw vs to the committing of sinne, and hauing committed it to continue in it without repentance. To the former purpose it vseth diuers deceits. As first it putteth vpon the foule face of sin a faire vizard, & dresseth this filthy strumpet in the habite of vertue; it adorneth it with borrowed ornaments, and beautifieth it with false colours; intitling wicked vices, with vertuous names, as though it would commend nothing vnto vs, but what God himselfe commandeth. Thus that wee may imbrace and liue in it, the flesh graceth superstition with the name of deuotion, doubting and infidelitie, with the name of humilitie, securitie and presumption, it calleth faith and assistance in God; Choller and vniust anger, zeale for Gods glory; lust it tearmeth loue, drunkenness good fellowship, prodigalitie, bounty and munificence, and base niggardliness and couetousness good husbandry and frugalitie. And hauing thus marshalled and raunged these foule vices in the ranke of vertues, and beautified them with these false and borrowed colours, it doth further authorize them by

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by testimonies of Scriptures, and not onely offreth them to our choise as things indifferent, or tollerable, but preseth them vpon vs as profitable and necessarie. Which policie of the flesh if we would defeate, wee must first labour to be illightened with the knowledge of Gods truth, and with the inward illumination of Gods Spirit, that so wee may discerne betweene vertue and vice, good and euill, which are easily confounded and mistaken; the one for the other in the darke night of ignorance, and through the naturall blindnesse of our mindes. Secondly, we must not take nor imbrace any thing suddenly, and rashly which Sathan or our owne corrupt flesh commendeth vnto vs, but examine and try all things by the light of Gods Word, and the touchstone of truth, which will plainly discouer vnto vs what is to be imbraced, and what auoided, what to bee treasured vp in our hearts as pure gold and good treasure, and what to be reiected as dross and base metall. Finally wee must labour to purge our hearts from pride and selfe-loue, which aboue all other things corrupt our iudgements, making those things to seeme louely which wee loue, and worthy our choise because we haue chosen them. And contrariwise we must adorne our selues with humilitie denying our owne wils and carnall lusts, make the will of God reuealed in the Scriptures to be the rule of our wils and the guide of our affections.

In the second place, if the flesh cannot perswade vs that our sinnes are no sinnes, but rather vertues, then it will intice vs to commit them vnder this colour, that they are but small sinnes: telling vs, that wee cannot be Saints on earth and pure from all sinne, but must of necessitie bee subiect to many infirmities and frailties, that in many things wee sinne all, and that there is no man so iust on earth that sinneth not, that the righteous fall seuen times a day, and therefore that it is too much precisenes to stand so strickly on euery triffle; and finally that the best of Gods children which euer liued haue had their imperfections, as *Abraham* his lie, *Ioseph* his vaine oath, *Moses* his vnbeliefe, *Peter* his dissimulation,

§ Sect. 2.
The second policie.
to tell vs that
the sinne is but
small which it
perswadeth vs to
commit.

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disimulation, &c. and that these are so veniall in their own nature, that either God will not punish them at all, or but very lightly. For the defeating of which deceit let vs know, that the least sinne that is, in it owne nature, offendeth the infinite Maiesty of God, prouoketh his fierce wrath, subiecteth vs to the curse of the Law, and maketh vs liable, to eternall death and condemnation. For the guilt of sinne is to be measured, not onely by the act, but also by the object, and therefore seeing the object is the infinite Maiestie of God who is offended by the least sinne, it becommeth, after a sort of infinite guilt, and so deserueth infinite punishment. The which answerably should bee inflicted vpon him who least offendeth, if Christ by bearing his small, as well as his great sinnes in his body vpon the crosse, had not freed him from it. And therefore let vs thinke no sinne small which prouoketh God vnto anger and offendeth his infinite Maiestie; let vs thinke no sinne in it owne nature sleight and veniall, which plungeth a man into euermlasting death & condemnation, and which can no otherwise bee purged away and pardoned, but by the precious blood of Iesus Christ. Secondly let vs know that there are no sinnes small vnto them who thinke them so; for sinne is not to be measured so much by the matter and act of it, as by the forme and maliciousnesse of it; in which respect willing entertainment giuen to any sinne, maketh it to become wilfull, and presuming that we may liue in it because it is but a little one, maketh it to be a sinne of presumption, and so exceeding great and worthy of the greatest punishment; as wee see in the example of him, who would needs gather stickes on the Sabba'h, because he presumed that this was a small and tolerable breach of Gods commandement. To this purpose tenderth the speech of our Saviour, that hee *who neglecteth and breaketh the least of Gods commandements, and teacheth men so, he shall be the least* (that is none at all) *in the kingdome of heauen.* Thirdly, euen our least sinnes, if God should let vs feelee the weight of them, would be an intolerable burthen, and so

Gal 3. 12

Leuit. 24. 10.

Mat. 5. 19.

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softning our conscience that we should neuer rest, as the experience of many afflicted in minde doth plainly manifest; and therefore let vs thinke no sinne light which with the weight thereof, if it should lye vpon vs, would crush and presse vs into hell. Fourthly let vs know that there is no lesse danger in small sins then in those which are great and hainous, first because as these exceede them in their qualitie or quantitie, so they exceede these in number, as being common and ordinarie. Now as the ship will bee sunke as well by many small holes, if they be not stopped, as at a great leake, and may be ouerburthened and perish as well by a multitude of small pibbles, as by a few milstones: so may our soules sinke and perish if they bee furcharged with a multitude of lesser sinnes, as well as with haynous sinnes being rarely committed. Secondly because small sinnes are commonly accompanied with impenitency, securitie and hardnes of hart; and men not regarding them, doe like and liue in them without desire of amendment; whereas those which are haynous, making deepe wounds and gashes in the heart and conscience, doe cause men to be more sensible of them, and more earnest in looking after the cure; as we may see in the example of the Pharisees and publicans: now our other sinnes though neuer so damnable, yet will not condemne vs, if they be not ioyned with impenitencie, and contrariwise the most veniall sinne wil proue unpardonable, if we liue and dye in it without repentance. Whereof it is that our Sauour telleth the Pharisees, that Publicanes and sinners should goe to heauen before them. For as small sparkes of fire lighting in combustible matter, wil if they be not quenched, burne a whole Citie, and contrariwise a great flame doth little hurt if it be speedily put out; so if the least sparkes of sinne be nourished with the oyle of securitie, it will proue dangerous and damnable, whereas, though it be a great flame of wickednes, it will not doe that hurt, if wee loone extinguish and quench it with the teares of repentance. Lastly, let vs know that the allurements which the flesh vseth to make vs liue

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Mar. 5. 8.

In small sinnes without repentance are vaine and friuolous. For if wee doe not desire and indeauour to be Saints on earth, we shall neuer become Saints in heauen, if we doe not labour to shake off dayly our imperfections, and to grow vnto more perfection in this life, wee shall neuer attaine vnto it in the life to come; if we doe not seeke to be *pure in heart*, we shall neuer be blessed in the vision of God. If we be not precise and conscionable in flying the least sinnes, we shall surely become secure and presumptuous. Moreouer let vs remember that the least sins are not frailties and infirmities, if we liue in them securely and wilfully; as contrariwise the greatest may deserue this name if we commit them suddenly, and rise out of them speedily. Euen as a man may be said to fall through weaknesse and infirmitie into a deepe gulfe, when as slipping at vnawares he vscth all his indeauour to recouer himselfe; and on the other side it is not weaknesse but wilfulnesse, if he fall but into a shallow ditch, if hee will not labour to get out againe, but lyeth grouelling in the water vntill he be drowned. Let vs know, that though in *many things wee sinne all*, yet they who belong to God doe not make a trade of wilfull sinning, and being sometime ouertaken they are not at rest till they haue risen again by vnfeined repentance and though there be none so iust who sinneth not, yet all who will be saued, must be so iust as not to suffer it to raigne in them. And finally that though the best of the Saints, Patriarches and Apostles had their infirmities, yet none of them could euer be found that nourished, defended and continued in them wittingly and willingly, after their iudgements haue beene rightly informed and their consciences conuincd. And therefore the examples of their slips will not countenance our wilfull sinnes, no not our least infirmities, yea rather it will make vs the more vnexcusable if seeing them fall (as it were) before vs, we doe not looke the better to our footing.

§ Sect 3.

*The third policie
to tell vs that if
we commit lesser
sins, they will
preserue vs from
greater.*

Thirdly, the flesh dealerh most deceitfully with vs, whilest it perswadeth and inticeth vs to entertaine some
smalle

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smaller and lesser sinnes, promising that it will rest contented with them, and craue no more, and so these lesser sinnes shall serue as preseruatiues to keepe vs. from those which are great and hainous, and these small allowances, being giuen to these sauadge beasts, our sensuall and vnruely lusts, shall keepe them in quiet, which if they be too much restrained and famished will with violence breake all bonds and with outrageous cruelty vtterly destroy vs. And thus it perswadeth vs, that if we will let the world haue quiet possession of some little corner of our hearts, God shall for his share haue all the rest; that if we will vse small oathes, as ornaments to our speech, it will neuer moue vs to dishonour God by outrageous blasphemies; that if we will at least in some companies, either to please them or aduantage our selues, dissemble our religion, and be seemingly conformable to their example; we may still be as zealous in our hearts as euer we were, and neuer be in danger of relapsing to worldlines and prophanenes. That if we will not be ouer strict in sanctifying Gods Sabbaths, we shall be the more constant in ordinary duties: that if we will vse wanton dalyance, and giue our tongues liberty to vtter obscene and ribald speeches, our flesh will rest contented and neuer moue vs to commit filthinesse in act: that if we will vse deceit, vsury and oppression for a time till we haue gotten some competency of estate, we shall leaue these vnlawfull courses, when as we are not pressed vnto them by any necessity. Whereby it grossely abuseth vs, and from one degree of sinne draweth vs vnto another, vsing lesser sinnes as strong cords to draw on greater, as the small point of the piercer which maketh way for all the rest, and the Diuels pioners to smoothe the passage, that he may easily bring against vs the greatest ordinance. For who seeth not by daily experience that those who make the world sharers with God, doe in the end giue it possession of the whole, that those who sweare vainely in their ordinary communication, within a while make no conscience of forswearing and blasphemie; that dissimulation in religion

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gion bringeth to abnegation and apostacy. That neglect of holy duties ends commonly in open prophanation; that filthy words draw many on to filthy actions; and that when once men haue giuen way to vnlawfull courses for the getting of some small competency, they will much more continue in them for the obtaining of abundance. Neither in truth is any other thing reasonably to be expected; For doe we thinke that we can driue away beggars from our doores by vsing euery day to cast them scraps, or that they will be weary of crauing till they see vs to be weary of giuing? Can we quench the fire of our concupiscence by casting oyle vpon it? Or satisfie our droplic desires by giuing them a little drinke? Is it a safe way to let little theeues which are of the same company lodge in our houses, to keepe out great ones and prelerue our goods? Is it the best meanes to set fire on the Kitchen, that the rest of the house may be prelerued from burning? And will it not rather creepe from thence to the Hall, Parlour and the rest of the building. Finally is it held good policy to giue our enemy leaue, to make some small breaches in our wa's, whereby he may enter and surprize vs, to suffer him to haue some competent allowance and quiet possession in some corners of our Cities, and not rather to keepe him aloofe, and vtterly to starue and famish him, so as he may haue no strength to assault and indanger vs? Againe let vs know that there being no other argument to restraine vs from sinne, but Gods commandement, when we haue broken our bounds, by giuing way to lesser sinnes, we are ready to grow loose and dissolute, for he that in one thing neglecteth Gods commandement, hath as great reason to neglect it in another. That wee quench the Spirit by these voluntary sinnes, and by polluting his lodging doe make him weary of it, and (if we doe not cleanse it by vsfained repentance) vtterly abandon it and so leaue the full possession to Sathan and our owne lusts. Let vs consider that we cannot satisfie our liquorous lusts by giuing them a taste of sinne, which is so sweet to
their

Of the policie of the Flesh in perswading vs to sinne.

their pallet, but shall hereby make them much more greedy and eager; and that we may better stand firmly on the hill top, then when we haue begun running to stay our selues till wee come to the bottoeme. Finally let vs remember, that no man who hath had a y shew of goodnes, doth at once become curragiously wicked, but by degrees, one sin drawing him on to another, and the lesser to the greater, till at last many particular acts bring men to a custome and often vse grow to an habite.

Fourthly the flesh oftentimes deceiues vs by bringing vs into carelesse securitie, whilst it maketh vs beleue, that there is no daunger of falling into some sinnes; for when it cannot perswade vs that sinne is no sinne, or if any at all, yet so small and veniall that we may liue in them without perill to our soules, or hazard of our saluation, then it is ready to suggest, that there is no cause why wee should feare falling into many sinnes, because they are so haynous and monitrous, and we not onely in our natures are so auerse vnto them, but also haue receiued such a measure of grace and strength, that no allurements can drawe vs to them. Thus when the Prophet told *Hazael* what horrib'e outrages hee should commit, he was so blinded with this deceit of the flesh, that he would not beleue it, but cryed out vnto him, *what is thy seruant a dogge, that I should doe such things.* And when our Sauour told *Peter*, that he should deny and abiure him, consulting onely with his flesh, hee was ready to presume vpon his owne strength, and rather doubted of his Maisters trueth, then of his owne courage and fidelitie. Now by this decipt we are made wretchlesse and secure, and keepe no watch ouer our selues, because we feare no assault of such enemies, whereby it commeth to passe that we are surprised at vnawares, and carried captiue of sinne because we neuer expected, and therefore neuer armed our selues against such mightie enemies; as we may see in the example of *Dauid* who hauing long made conscience of small infirmities and seriously repented euen for his secret slips and least sinnes, neuer feared falling into a-

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dultery

sect. 4.
The fourth policie
is to perswade vs
that wee are in
no daunger of fall-
ling into some
sin.

King. 3. 13.

Of the pollicie of the flesh in perswading vs to sinne.

dultery and murder, and so was the more easily overcome, because he neglected his watch and suspected no daunger. And thus *Lot* hauing bene preserued pure from the filthinesse of *Sodome*, was ouertaken by incest, when hauing no other company with him but his owne daughters he grew secure and feared nothing; for the defeating of which pollicy let vs consider that whilest wee liue in this world, we are but in part regenerate, and that in our flesh as there dwelleth no good thing, so contrariwise, there lye secretly lurking the feedes of all finnes, which are ready continually to sproute and shoote forth, when they are watred and warmed with *Sathans* temptations, if they be not nipped and restrained by the sanctifying grace of Gods holy spirit; that our hearts so faste forth as they are vnregenerate, are a sincke of sinne and a sea and gulse of wickednesse, where in the diuell casting the spawne of his temptations, begeth vgly monsters of all sorts both small and great. And that as our bodies when they are at the purest, haue in them sufficient matter for all maner of diseases, so our soules being much more corrupted are aptly disposed to any sinne. Secondly, knowing and remembering that through this corruption we are prone to all sinne, let this humble vs in the sight of our frailtie and weakenesse, and cause vs with more earnestnesse to craue Gods assistance and denying our selues to rest on his strength, which alone is able to preserue vs from falling. Thirdly, let this moue vs to shake off all carnall securitie and presumption of our owne graces, and to keepe continually a narrow watch ouer our hearts, that we be not at vnawares ouertaken through the deceitfulness of sinne. Let it make vs to worke out our saluation with feare and trembling, as the Apostle exhorteth, and whilest we thinke we stand take heede of falling. Let vs be perswaded hereby to labour and endeaour daily to purge our selues from all filthinesse of the flesh and spirit, and finish our sanctification in the feare of God. Finally, let vs remember that the man is blessed that feareth alwayes. But as for those who harden their hearts, through securitie and presumption;

Phil. 2. 12.
1 Cor. 10. 12.

2 Cor. 7. 1.

Pro. 28. 12.

Of the pollicie of the flesh in perswading vs to sinne.

presumption; they are of all others most ready to fall into all euill and mischief.

A fifth pollicy which the flesh vseth to draw vs vnto *§ Sect. 5.* sinne, is to perswade vs, that we may safely vse the meanes *The fifth pollicie is to perswade vs that we may safely vse the meanes and occasions of sinne.* and occasions of sinne, and yet be preserved from the sinne it selfe. And thus *Lot* was allured to drinke excesssiuely, neuer suspecting his falling into that brutish drunkenesse, and much lesse that abominable incest with his owne daughters. Thus *David* securely liued in idlenesse and wantonnesse, neuer thinking, that these would bee the meanes to bring him to whoredome. Thus *Salomon* gaue his strength vnto women, and defiled himselfe with vnlawfull lustes, neuer imagining that this corporall whoredome would bee the occasion and meanes to make him commit also spirituall whoredome with Idols and strange Gods. Thus *Iehosaphat* lincked himselfe with wicked *Ahab* by marrying his daughter, and yet supposed that he should no way bee tainted with his impieties; and *Peter* presumed that hee should be constant in his loue to his maister; and the profession of the trueth, and yet comforteth himselfe with the high Priests seruants. And thus in our times many thinke that they may be safely present at the Masse and idolatrous seruice, yea themselues haue about them many meanes and occasions of idolatry, and yet not fall into the sinne it selfe; many thinke they may ordinarily sweare and yet neuer commit the sinne of periury; that they may nourish couetousnesse, and yet neuer commit theft, fraude, oppression or any vniustice; that they may drinke, pamper the belly and vse all maner of wanton dalliance, and yet be farre enough off from fornication and adultery. Now that wee may not be abused with this deceit, let vs consider, that where the Lord forbiddeth any sinne, there he also forbiddeth the occasions and meanes therof, because those who doe not carefully auoide these, they cannot possibly escape the other. That they who goe in the way wil (though the neuer thinke of it) come thereby to the towne or place to which it lea-
deth. That if wee alwayes walke vpon the yce or slipperie

Of the pollicie of the flesh in perswading vs to sinne.

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Of the policie of the flesh in perswading vs to sinne.

places, we shall euer be in daunger of falling, and often fall though we be neuer so weary; and therefore the Psalmist pronounceth him *blessed, who hath not walked in the way of sinners.* That as they who vse surfetting and drunkennesse, yea drinke daungerous poysons, cannot looke to enioy their health, because they vse the meanes which bring men ordinarily to sicknesse and death; so they who vse the meanes of falling into sinne which is the sicknesse of their soules, cannot looke to enioy the life of grace, but will quickly fall into spirituall diseases which in the ende will bring them to vtter destruction. Finally, that they who vse the meanes and occasions of euill doe desperately runne in to temptations presume of their owne strength, and so are giuen ouer of God; and being abandoned of his assistance, must needs fall and come to ruine; for *he that laneth danger shall perish therein.*

Psalm. 1. 1.

Eccle. 3. 26.

§ Sect 6.

The sixth policie is to draw vs by degrees to commit heinous sins.

Sixty, the flesh oftentimes deceiueth vs, by drawing and intyng vs by degrees to the committing of those sins which are most great and haynous, as first to looke and cast wanton glaunces, then to luit, then to consent to the committing of the fact, then to plot and deuise of the meanes, how it may be effected, then to the acte it selfe, and lastly to the oftent reiterating of the same sinne. Thus first it defileth the heart with couetousnesse, then causeth it to bee discontented with our state and portion, then to couet other mens goods, and finally to deuise and put in practise the meanes whereby they may be gotten from them, as fraude, deceit, extortion, oppression and such like vnlawfull courses. And thus it draweth vs into all kinds of wickednesse, by alluring vs to keepe company with those that loue and liue in it, then for carnal and by-respects to wincke at and tollerate their sinnes whose persons we affect; then to thinke them light and veniall; then for company sake to commit them, least wee should be thought more precise and scrupulous then the rest of our consorts; and finally to defend our wickednesse, yea to boast and bragge of it, as though it were some vertuous action and much for our credit

Of the pollicie of the Flesh in perswading vs to sinne.

dit to liue in it. And thus it bringeth vs to the highest step of the ladder of wickednesse, vnto which it could neuer haue mounted vs, vnlesse it had caried vs by these degrees; and maketh vs embrace the most haynous sinnes, as it were our choycest friends, which before wee tooke for our greatest enemies, and therefore hated and auided them, by bringing vs first acquainted with all the allies, friends and attendants which waite vpon them. For the preuenting of which deceit our best course is to keepe a narrow watch ouer our selues that we be not thus overtaken; specially ouer our owne hearts, that we may withstand the first motions vnto sinne and euen crush it in the shell that it may neuer come to hatched. Secondly, to take notice of our least sinnes, that wee may not securely liue in them, but hauing fallen may recouer our selues by vnfaigned repentance. And lastly that seeing our selues are too too retchlesse and secure, we doe often and vnfaignedly desire the Lord to watch ouer vs, and by his spirit to waken our consciences that they may admonish vs of the euill which we are ready to fall into, and so preuent the committing of it, or accuse vs being fallen that we may arise againe by repentance, and afterwards be made more carefull of our wayes.

A seuenth pollicy of the flesh is, to drawe vs from that which indifferent and in it owne nature lawfull, vnto that which is vnlawfull and sinnefull; for whereas things indifferent are not simply good, but onely in their right and moderate vse, the flesh allureth vs to abuse them through immoderation and excessse, whereby they become sinnefull and euill. Thus because the creatures are good in their owne nature: and the blessing of God vnto vs if they be sanctified by the word & prayer, and be vsed soberly for the better fitting and enabling vs to Gods seruice, and for the performance of all religious and Christian duties, the flesh allureth vs to loue them excessiue more then the creator himselfe, and then all sauing graces and heauenly happines, and so chiefly to value, affect and seeke them and to place all our happinesse in the fruition of them. Thus because

*§ self. 7.
The seuenth pollicie is to draw vs from things indifferent to sin.*

Of the policie of the flesh in perswading vs to sinne.

riches, honours and pleasures, are in their owne nature good, it perswadeth vs to loue them excessiue, to set our hearts vpon them, and seeke them more diligently then the kingdome of God and his righteousnesse, and so through our abuse to make them become vnto vs shamefull Idols with which we commit spirituall whoredome. Thus because recreations are lawfull, if we vse them lawfully, seasonably, and with moderation, that so we may be the better enabled for the duties of Gods seruice, it allureth vs to abuse them through excessse, and to spend all, or the chiefe part of our time in them, whereby of recreations they become occupations, which take vs wholly vp, and shoulder and thrust out all Christian duties of our callings with all religious duties of Gods seruice, or to vse them vnseasonably on the Lords day, which should be consecrated as holy vnto him, and be wholly spent in diuine duties and religious exercises. So because meates and drinckes are lawfull and of an indifferent nature, the flesh draweth vs to abuse them by intemperance and excessse, sursetting and drunkennesse, and so to become grosse epicures who make their belly their God. Because apparrell is necessary to keepe vs warme and hide our nakednesse, the flesh perswadeth vpon this ground to excessiue brauery, and strange attyres: because sleepe is warrantable in the moderate vse of it, it allureth vs to immoderate sloth and sluggishnesse, which consumeth our precious time, and so dulleth the spirits, that we are made vnfit for any good duties. And finally because honest mirth is commendable, it prouoketh vs securely to embrace carnall delights, and passing all bonds of sobriety, to turne our mirth into madnesse, to the dishonor of God, the discredite of our profession and the wounding of our owne consciences. And thus the flesh spurreth vs on in the vse of these things indifferent, and neuer suffereth vs to rest, vntill we haue wholly passed the bonds which God hath set vs, and haue turned our Christian and lawfull libertie into vnchristian and lawlesse licentiousnesse. The which deceit is so much the more dangerous, because it
initiceth,

Of the pollicie of the flesh in perswading vs to sinne.

inticeth vs to the embracing of those things, vnto which we are naturally carried and hurried with our carnall desires, and sinfull appetites; as also because the things wherein we offend are in our owne nature lawfull and the good blessings of God, which maketh vs securely to vse them, neuer suspecting any daunger. Now if we would not be ouertaken with this pollicie, we must keepe a vigilant watch ouer our selues in the vse of things indifferent, that our libertie doe not turne to libertinisme. Let vs consider not onely what is lawfull, but also what is expedient in respect time, place, persons and other circumstances, which not being obserued, things lawfull in themselves become vnlawfull vnto vs through our abuse; that they who will alwaies doe the vttermost that they may, wil often doe that which they should not; and they who will presumptuously walke vpon the brinke of the riuer, will sometimes slip in and be in daunger to be drowned; that these things which are not absolutely good, but of an indifferent nature, are vnto vs according as we vse them, good to those which vse them well, and euill to those who abuse them vnto sinne; that we are naturally exceeding inclinable to this abuse, if we be not very watchfull and wary; and finally that those things which are not simply good, but as they are confined within their bonds and measure, their cautions and conditions, become euill and vnlawfull, when these limits are exceeded and these cautions not obserued.

Finally the flesh perswadeth vs to sinne, by proposing *¶ Sect 3.* vnto vs the example of the Saints; and that either inticing vs to embrace sinne generally, because all of them generally haue sinned; or else alluring vs vnto particular sinnes, by propounding vnto vs particular examples; and as it were speciall patrons for euery kinde of wickednesse. As for example *Noah* and *Lot* for drunkennesse, *Dauid* for whoredome and murther; *Jeremy* and *Ionah* for murmuring and impatiency, *Peter* for denying of Christ and dissembling of our profession. For the defeating of which deceit let vs consider that the vertues of these men and not their

The eighth pollicie is to perswade vs to sinne by the examples of the saintes.

Of the pollicie of the flesh in perswading vs to sinne.

their vices are propounded vnto vs for imitation; yea that their sinnes are set before vs, that seeing their fallies wee should be more watchfull and warie, or being fallen wee should not despaire, but be encouraged to rise with them by vnfaigned repentance. Finally le. vs knowe, that without this repentance we can haue no comfort by their example; and that if we doe soundly repent with them, it wil cause in vs many a deepe sigh and doctul groane, and so we shall finde much more bitternesse in our sorrowe, then wee haue done sweetenesse in our sinne, and that where as the delight was vaine and momentarie, the griefe will be great and permanent. And therefore looke not vpon *David* sporting himselfe in his vnlawfull lusts, but behold him afterwards when he is bowed and goeth crooked vnder the waight of his sinne, complaining as a man affrighted with the terrors of conscience and reiected of God, making teares his foode, and watering his couch with them. Looke not vpon *Peter* sauing himselfe by forswearing his maister, but behold him afterwards weeping bitterly. Finally looke not vpon the Church delighting her selfe with her louers, and with that spirituall whoredome committed with them; but listen vnto her pitifull lamentations, when being led into captivity, she is grievously afflicted for her sinnes.

Psal. 38. 6. & 6.
6.

CHAP. XV.

Of the pollicies which the flesh useth to hinder our repentance.

§ Sect. 1.

The first policie is
to perswade vs
that our common
sinnes are no sinnes,
our heinous sinnes
small & veniall.



I haue spoken of some speciall and notable deceits which the flesh useth to allure vs to the committing of sinne; and now weare briefly to consider of some other which it useth, to make vs being fallen to continue in our sinnes without repentance. The first whereof is to blinde

Of the policie of the flesh in hindring our repentance.

blinde or hinder the eyes of our vnderstandings, and to corrupt and delude our iudgements, that we may thinke our common sinnes to be no sinnes, and our great and haynous ones to be small and veniall, with which deceit we are the more easily abused if we thriue and prosper in our euill courtes, and haue not our eyes cleared by the sharpe waters of afflictions. For when God suffereth vs to goe on in our euill wayes without checke, we either thinke that he approueth, or not much misliketh them; or else continue securely in them and neuer call them to examination. For the defeating of which pollicy the best meanes are first, diligent studying and meditating in the booke of God, which is that al-sufficient light whereby we may discouer these workes of darkenesse, and that most vpright iudge, which not onely adiudgeth what is good and euill but also in what measure and degree. Secondly, that we often pray vnto God that our eyes may be annointed with the eye-salue of his grace and holy spirit, that being cured of their naturall blindnesse, they may be able to discern betweene euill and good, darkenesse and light. Finally, that we doe not liue in carnall securitie, but often examine our workes and wayes by the rule and square of Gods word, and especially those wherein we thriue and prosper, and so wee shall perceiue plainly which are iust and straight, and which are crooked, and also in what measure and degree.

Secondly if it cannot perswade vs that our sinnes are no sinnes, then it will extenuate and couer them with vaine excuses, and make them so little light, and veniall, that as it will make vs beleue, wee may without danger continue in them. And first it pretendeth corruption of nature and humane frailtie, which is so great in all men, that doe what they can, they must needs be guiltie of many sinnes. But in this wee may vanquish our flesh with it owne weapon, for therefore we should not giue willing entertainment vnto any sinne, because through our infirmitie, and the strength of naturall corruption, many will thrust in vpon

§ Sect. 2.

The second policie is to extenuate & couer our sinnes with vaine excuses. as first corruption of nature.

Of the policie of the flesh in hindring our repentance.

on vs whether we will or no ; therefore we should fight the more courageously against these enemies, because they are so instant to presse vpon vs. Yea in truth this should double our repentance, seeing there doth not onely some streames of wickednesse flow from vs, but also we haue the fountaine in our selues ; especially considering we were not thus by creation, but through our owne default, whereby we haue defaced Gods image, and brought our selues into this state of corruption.

§ Sect 3.

*Secondly the flesh
reachesh vs so
pretend custome.*

Secondly men excuse themselves for liuing impenitent-ly in their sinnes, by pretending custome, which hath taken such fast hold vpon them, that they can by no meanes shake it off. Thus the swearer pretendeth, that he would willingly leaue vaine and blasphemous oathes, but that he is so inured vnto them, that he often sweareth at vnawares. Thus the voluptuous man saith, that he would be content to leaue his carnall delights, as drinking gaming, rioting, whoring, but that hee hath so accustomed himselfe vnto them, that he cannot forsake them nor giue them euer. But let such know that it is high time for them to come out of their sinnes by repentance, seeing they haue brought themselves into a most miserable and fearefull condition ; for sinne is turned into another nature, and by pleading custome holdeth them in subiection (as it were) by vertue of a law. And Sathan who through their naturall corruption held them in the vilest and basest slauerie, hath his possession confirmed by their customeable service of him in their actuall transgressions, and now the strong man holdeth the house with some shew of right, hauing so long possessed it that he can pleade prescription. Of these men I would demand if euer they meane to come out of their sinnes by vnfeined repentance or no. If not, what appearance of hope is there but that they must be eternally miserable in the fire of hell. But if they doe as all will pretend, why doe they it not presently. For if custome be too strong for them already, how much more vnresistable will it be, when it is more and more confirmed by much practise and con-

Of the policie of the flesh in hindring our repentance.

continuance? But I am so fettered in sin by an ill custome, that I cannot shake it off. Yet know that though it be hard, yet vpon the necessity of thy saluation it must be done; and therefore in stead of breaking these cords with a *Sampson* like resolution, let not time and vse double them and make them stronger. Yea rather vntwist them by little and little, if thou canst not at once breake them; and by a contrary custome of piety and righteousness, disuse thee from thy sinnes by degrees, indeauouring first to set thy heart at liberty. For if the heart being deliuered out of the bondage of sinne, begin now to hate it, then neither will the tongue delight to speake it, nor the hand to act it. And therefore pretend not custome, seeing it is not this, but our malicious wils, that imbrace it and our hearts that affect it, which make vs continue in our sinne without repentance, neither can custome hold vs vnto any thing which is in our owne power to alter, if our wils with any resolution doe breake away from it. For tell me thou who pretendest this excuse; if this custome should be punished in euery particular act with some forfeiture, whereby thy estate would be impouerished, or some punishment inflicted on the body, which would bring vnto thee more damage and smart, then thy sinne doth pleasure and delight; wouldest thou not leaue thy sinne and hate it, if not for it selfe, yet for the penalty sake inflicted on thee for it? And wilt thou not regard thy precious soule as well as thy corruptible body; and be as carefull to auoide eternall damnation, as well as some worldly losse? Finally know, that it will proue but a miserable excuse at the day of iudgement, when God and our owne consciences shall accuse vs for our sinnes, to say that we committed and could not leaue them, because we were accustomed vnto them; and all one, as if the man-slayer should excuse his murder, by telling the iudge that he could doe no otherwise, because he had for a long time beene accustomed thereto, by killing of many other: Or as if the thiefe should excuse his theft by saying, that he could not choose but doe it, because

Of the pollicie of the Flesh in hindring our repentance.

1 Pet. 4. 2. 3.

Rom. 6. 19.

§ *Self. 4.**The third deceipt
is to pretend po-
uerty.*

cause his hands for a long time haue beene inured to stealing. And therefore let vs not continue in sin because we haue sinned, thinking that we can be excused by pleading custome, but because we haue long and often committed these finnes, let vs be so much more earnest in the exercise of repentance. For as the Apost'le telleth vs, *Christ hath suffered in the flesh, that we should no longer live the rest of our time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice vs, to haue wrought the will of the Gentiles, when we walked in lasciuiousnesse, lusts, excesses of wine, revellings, banquettings and abominable idolatries.* So the Apost'le Paul exhorteth vs, that as we haue yeelded our members servants to uncleannesse and to iniquitie, vnto iniquitie; so now we should yeeld our members servants to righteousness, vnto holinesse.

Thirdly the flesh deceiueth vs, by pretending the poverty and necessity of our estate as a sufficient cause, and reasonable excuse, why we should continue in our finnes, and maketh vs beleue, that though we neglect all meanes of knowledge, faith and all sauing grace, and all duties of Gods seruice, we may be dispensed with because our whole time is little enough to be employed for the obtaining of worldly necessities; yea that we may vse wicked and unlawful meanes, for the supplying of our wants, as all manner of fraude and deceitfull dealing in our trades and occupations, which is no better then theft it selfe in the sight of God. But let vs know that though we be neuer so poore, this is no excuse why we should neglect any religious dutie, or commit any sinne. For one thing is necessarie and happy are we, if with *Mary* we quite our selues of worldly incumbrances, and chooseth the better part. That if we be poore in earthly things, we haue greater cause to labour after sauing graces and heauenly treasures, which alone without the other are all-sufficient to make vs rich. That when we haue carked and cared, toyled and moyled to provide earthly things, yet all is in vaine except Gods blessing be vpon our labours; and we cannot expect it otherwise

¶ *Phil. 1. 27. 1.*

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ther by neglecting holy duties which he hath commanded, or by committing such sinnes as he hath forbidden and condemned. That we haue Gods gracious promise of earthly necessities, if we first and chiefly seeke his kingdome and righteousness: That pouerty, if we vse it well, is no hinderance to grace in this life nor glory in the life to come; as we see in the example of the Disciples, yea Christ himselfe, who being most poore in worldly things, were most rich in spirituall and heavenly treasures. Finally let vs know, that if we serue and seeke the Lord, he will take care for vs, and not suffer vs to want any thing which is good, and that they of all others are best prouided for, who haue his prouidence to watch ouer them. Or though we should be pinched in respect of earthly things, yet it is much better with *Lazarus* to goe poore to heauen, then with *Dives* hauing abundance, to be cast into hell.

Mat. 6. 33.

Psal. 34. 10.

A like conceipt vnto this is, when as the flesh perswadeth vs that we may neglect good duties, or commit and lue in diuers sinnes because we lue in such callings as doe force vs to take these courses, without which we could not maintaine our charge. Thus it perswadeth shopkeepers, that they shou'd not be able to lue in their trades, if they should not vse lying and deceit; and other tradesmen as Cookes, Taylors, Shoemakers, Vintners, Butchers, Carriers, and such like, that they may be dispensed with, though they neglect the service of God, and labour in the workes of their callings on the Lords Sabbaths, because otherwise they should loose their custome, together with those gaines, by which they are inabled to maintaine themselves and theirs. Yea and thus it perswadeth others to lue in vnlawfull callings, because they haue no other means, as Players and Playmakers, gamesters, and those who keepe gaming houses, and such like. But let the former know that no particular calling should withdraw vs from performing the duties which belong to the generall calling of a Christian; that they shall in the end finde those gaines the greatest losses, when to keepe a market for our body and state,

§. Sect. 5.

The fourth policie is to pretend a necessitie of lining in our sins by reason of our calling.

we

Of the policie of the flesh in hindring our repentance.

we neglect the spirituall market of our soules, & the meanes whereby we might attaine vnto the riches of sauing graces and heauenly happinesse. That those who seek to compass riches by vnlawfull meanes, they either faile of their end, and so labour in vaine, or together with them get a curse, which will make them moulder and consume away, or if they continue, will bring to the possessors but small comfort, when they must leaue their riches behinde them and carry their sinne with them before their iudge. Let them know that no man in any lawfull calling is brought into such streights, but that if there be prudence, providence and wise foresight ioyned with it, he may finde some time and opportunity for the seruice of God and the feeding of his soule; and though he do not vse the meanes of thriving in his calling as others doe, who so earnestly follow their worldly businesse that they neglect all holy duties, yet may they expect from God vpon their weaker inducements a greater blessing, which may make their state become as fat and in as good liking, as those children were in their bodies who fed onely vpon pulse & water: or though God seeth it good to scant them in worldly things, yet they shall enioy the little they haue with abundant comfort, seeing they are vnto them little pledges of Gods great loue, and in the meane time haue their bodily wants exceedingly recompenced with the peace of a good conscience, the ioy in the holy Ghost, and the spirituall riches of all sauing graces. As for those whose callings are vnlawfull their best course were to exchange them for those that are lawfull, seeing they haue no better excuse of their liuing in them, because they haue no other meanes to maintaine themselves, then Harlots, Theeues and Pick-purses, who are alike ready to alleadge that therefore they vse these courses, because they haue no other meanes whereby they may liue. For better it were for them not to liue at all, then to liue in sinne to the dishonour of God and hurt of their brethren; better it were that their bodies should pine and famish in this world, then that their
bodies

Dan. 1. 15

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bodies and soules should eternally be tormented in the fire of hell.

Fiftly the flesh deceiueth vs, whilest it perswadeth vs to *§. Sect. 6.* continue in our sinnes without repentance, by alleadging *The fift policie of the flesh perswading vs to continue in our sins, in regard of the corruption of the times.* that the times wherein we liue, and the persons among we dwell, are so euill and wholly corrupted with sinne, that there is a necessitie laide vpon vs of conforming our courses to the example of others, seeing if we purge our selues from the sinnes which commonly raigne, and make conscience of those vices which others commit; we shall not onely expose our selues to the scorn and oblique of all that obserue vs, as being more strickt and precise in our courses then we neede, but also (as the Prophet speaketh) make our selues a common prey. For the defeating of which *Esa. 59. 15.* deceit, let vs know that we must be of the little flocke of Christ, if euer we meane to be in their number, vnto whom *Luke. 12. 32.* his fathers pleasure is to giue a Kingdome; that we must not follow a multitude in doing euill, vnlesse we thinke also to be partakers in their punishments, that we must not fashion *Exod. 23. 2* our selues to the example of the world, if we would not per- *Rom. 12. 2* rish with it, but must be transformed by the renewing of our *Ioh. 15. 19.* mindes, and be seuered from the world and culled out of it, if we would be in the number of Christs Disciples, or become true members and subiects of his kingdome. That it is better to goe into heauen alone, then to goe into hell and haue all the world to beare vs company. Let vs remember that we must through good report and euill report, goe on in *2 Cor. 6. 8.* our Christian course, with the blessed Apostle, if we euer meane to accompany him in heauen. That it is no great matter to suffer ascoffe for Christ, who hath for our sakes suffered the bitter death of the crosse; that we must not refuse to be the sheepe of Christ, nor alter our nature to a woluish condition, because wee would not be iniured by wolues and goates, vnlesse we would with them be set at Christs left hand and heare that dreadfull sentence of condemnation denounced against vs. That wee shall in the *Mat. 25. 1.* end ouercome by suffering, and receiue a crowne of our patience,

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patience, which without all comparison will exceede our paines. Let vs further consider that no man is carelesse of the health of his body, because the ayre is infected, and the country full of contagious sicknes, but doth so much the more carefully vse all good preseruatiues to keepe him from these Epeidemicall diseases, and the like care we would haue of our soules, if we loued them as well as we doe our bodies. In regard whereof the Apostle vseth this as an argument to make vs more watchfull and diligent, *in redeeming the time, because the dayes are euill*. Finally let vs know that neither time nor place in which we liue, will excuse vs before God, if we liue in our sinnes, seeing as the best time or place will not priuiledge vs from falling into sinne no not Para ise it selfe, and the society of the Angels, as we see in *Adam*; so neither will those times and places which most abound with euill poison vs with the contagion of sinne, if wee haue about vs the preseruatiue of a good conscience, and haue sincere and vpright hearts, which make vs with *Enoch* in the midst of worldly destructions to *walk with our God*. Yea rather when wee are on all sides compassed about with wicked men, the heate and zeale of our godlinesse (as it were by an antipeistasis) will be intended and increased. As we see in the example of *Noah*, who continued iust, when a'l the world were wicked. Of *Abraham* who was vpright in his wayes among the wicked Cananites, of *Lot* whose soule was righteous, though he liued among the filthy Sodomites Of *Ioseph* and *Moses* in the Court of *Pharaoh*, *David* in the Court of *Saul*, and of *Nehemiah*, *Daniel*, the three children, and many others, who feared and serued the Lord, though they liued, yea bore office in the Court of the Kings of Babylon.

§. Sect. 7.

The sixth pollicie of the flesh in perswading vs to continue in our sins because god is mercifull.

A sixth pollicie which the flesh vse h, to perswade vs to continue in our sinnes without repentance is to tell vs of Gods mercy, which is so endlesse and infinite, that notwithstanding we goe on in our owne courses yet we shall be saued, With which that we may not be ouertaken, let

Of the pollicie of the Fleshe in hindring vs from Christian duties.

vs consider; that it is an horrible abuse of Gods mercy, when we take occasion thereby to continue in our sinnes, which in the Scriptures is offered vnto vs as the maine argument whereby wee are inuited vnto repentance. So the Psalmist saith that *there is mercy with the Lord that hee may* Psal. 130.4.
be feared; and the Apostle telleth vs, that the riches of Gods Rom. 2.4.
goodnes, his patience and long-suffering doe inuite vs to repentance. It is a notable motiue to perswade a rebell to yeelde and submit himselfe to his Prince, because hee is gracious and mercifull; but if any will goe out or continue in his rebellion vpon this ground, his presumption alone would make him worthy to bee hanged, because the grace and goodnesse of his Prince should worke in him loue and obedience, and make him loath and euen ashamed to offend and displease so gracious a soueraigne. Secondly, let vs knowe that howsoever Gods mercy in it selfe is infinit and incomprehensible, yet in respect of the obiect and exercise of it, it is limited by his truth, which appropriateth it only to repentant sinners, because such onely doe lay hold of it, and apply it vnto themselves by a liuely faith; without which application, the mercy of God can doe vs no more good, then a soueraigne salue can cure a wound, which is cast behind the doore and neuer applied vnto it. Lastly, let vs know, that as God is infinite in mercy, so also in iustice, yea in trueth these are all one in God, his mercy being a iust mercy, and his iustice a mercifull iustice, onely they seeme to differ in respect of the obiect, and diuers manner of exercising them towards his creatures. In which regard notwithstanding it may truely be saide, that hee is *in* Rom. 3.26.
in iustifying a sinner, because beleeuing in Christ his sinnes are satisfied for by his merits and obedience; and that he is mercifull towards the wicked in bearing with them so long; and affording vnto them so many meanes to bring them to repentance. But if these meanes be contemned, then the acceptable time and day of saluation being past, there is no more place for mercy, but onely for iustice; in the manifestation whereof towards the wicked and repro-

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 bate, God is no lesse glorified, then in the declaring of his mercy and trueth towards the faithfull and Elect. Neither must we thinke it any disparagement to Gods mercy, that it is not effectuell for the saluation of all, seeing the fault is in themselves who despise it; neither is the infinitenesse thereof at all limited or shadowed, because it is not extended to those who reiect it, no more then the mercy of the Prince is ecclipsed, who sendeth his pardon to a malefactor with this condition, that he shall haue the benefite of it, if he will receiue and pleade it; and for the time present be sorry for his fault, and for the time to come endeavour to amend; and yet afterwards hangerh the offender, when he refuseth to receiue it, and withall professeth his resolution to continue in his wicked courses. Besides the infinitenesse of Gods mercy is not onely manifested by the number which he forgiveth, but also by the quality and greatness of the debt which he pardoneth and remitteth. In which regard the infinite grace and goodnesse of God would clearly shine in the saluation of one sinner though there were no more then he, because he forgiveth the infinite guilt and punishment of his sinne, whereby he hath offended his infinite maiestie.

§. Sect. 8.

The seventh policie of the flesh in perswading vs to deferre our repentance,

Lastly, if the flesh cannot drawe vs to a resolution of living in our sinnes without repentance; then it allureth vs to deferre it from time to time, because it will neuer be too late to performe this duty though it were delayed to the last houre of our liues; which deceit that we may defeat, let vs know, that this is a like abuse of Gods infinite mercy and goodnesse, when as by our presumption we make it serue as a reason to continue vs in our sins, which shoud be the chiefest motiue to hasten our repentance. Secondly let vs consider that we haue no assurance of our liues for the space of one houre, nor that we shall haue power to repent, if we despise Gods present grace though our liues should be prolonged for many yeeres. Thirdly, that without repentance there can be no saluation, which being the chiefe thing, deserueth our first and best endea-

nours;

Of the pollicie of the flesh in hindring vs from Christian duties,
 uours; and what folly is it to seeke first for vaine and momentary trifles, and to defer this greatest and most important businesse to our last and vncertaine times, seeing if we be preuented by death there is no hope, but that we shall goe vnto hell. Fourthly let vs knowe that the longer we deferre our repentance, the more hard and difficult shall we finde it to be done, for if we cannot shake off our sins, when like strangers they are first entertained, much lesse shall wee bee able to doe it, when they are of familiar acquaintance, yea by long custome become habitual, and as it were turned into a second nature. Finally let vs remember that this late repentance is commonly false and counterfaite, not springing out of faith and the loue of God, but out of selfe-loue and feare of approaching iudgements. The which lamentable experience maketh too manifest, seeing few among many hundreds performe that which they promised, when the hand of God correcting them is pulled backe, but after their recouery out of those sickenneses which they thought mortall, returne to their former courses, yea become more worldly and wicked then euer they were before. But of this argument I haue largely intreated in the first part of this Christian warfare, and therefore will content my selfe heere to haue so briefly touched it.

CHAP. XVI.

Of the pollicies of the flesh which it vseth to hinder vs from performing holy duties, and vertuous actions.



I haue heard of some notable deceits which the flesh vseth to drawe vs vnto sinne, and being fallen to make vs lye in it without repentance: now let vs consider of some chiefe pollicies which it vseth about holy duties and vertuous actions. And these are of three sorts; the first it vseth to hinder vs from embracing and practising them.

§ Sect. 1.

Of the first pollicie of the flesh in blinding our mindes and corrupting our iudgements, that we may not discern betwene good and euill.

Of the policie of the flesh in hindring vs from holy duties.

The second to disturbe and inturrupt vs in them, the third to alinate our hearts and withdrawe vs from them. For the first, it vseth many deceits to keepe vs from embracing vertue, and bringing forth the fruits of new obedience. As first of all when wee haue some inclination to embrace vertue and to practise Christian duties in the generall, it cunningly indeauoureth to dazle the eyes of our minde, and to corrupt our iudgements, that wee may mistake vertue for vice, and good for euill. To which end it either moueth vs to iudge of them according to common error, and the false opinion of worldly men, who by selfeloue are easily brought to condemne that as naught, which is most contrary to their carnall appetite; or else it disguiseth vertues beautie with the foule and vgly vizard of vice and sinne, or so besprinkleth and besmeareth them with the blacke colours of false imputations, that wee are ready to abhorre and reiect them at the first view; without any further triall or examination. Thus it brandeth a Christian conuersatio with the name of a malancholick or monkish life, deuotion with the name of superstition, and a conscientious care to approue our hearts and all our wayes vnto God it tearmeth nice scrupulositie, and needletse, yea peruish precisenesse. Thus a religious care to sanctifie the Sabbath it calleth Iudaisme, zeale, fury and madnesse, or at best rashnesse and indiscretion; humilitie it tearmeth basenesse, magnanimitie pride, bounty lauishnesse, frugalitie niggardlinesse, meekenesse cowardize, and Christian courage and fortitude it intitlith with the name of desperate and audacious boldnesse. Now the meanes to preferue vs from being ouertaken with this deceit, is to pull off these deformed vizards, and to behold vertue and all Christian duties, in their owne natieue beauty by the neuer deceiuing light of Gods word. And not to listen to the false opinion of the world and the flesh, which make light darknesse, and sweet sower, but to examine by the Scriptures what God approueth, and what he disliketh and condemnerh. To which purpose wee must daily exercise our selues in the study and

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 meditation of Gods word, which will so enlighten, rectifie and informe our iudgements, that we shall neuer be deceiued by those foggy and false mists, which the diuell, the world or our owne corrupt flesh, doe cast before them.

A second deceit which the flesh vsesh, to discourage vs *§ Sect 2.*
 from seeking after vertue, and endeauouring to practise Christian duties, is to perswade vs, that the house of vertue is scituated on so high an hill, that wee shall be out of breath and quite tyred before we can clime vnto it; and that there is so much difficultie and so many discouragements in a Christian life, that it would be but in vaine to enter into it, it being impossible that we should goe forward, and that better it were not to giue the onset, then in the first skirmish to bee foyled, and forced to make a shamefull retraite. To this ende it is ready to tell vs, that we must leaue all our delights, which so much content vs, and exercise our selues in such duties as are quite against the haire, and through the contrarietie which is betweene them and our nature, so displeasent and distastfull to our appetite, that we shall not liue one merry day after wee haue taken vpon vs this mopish and melancholicke profession. Yea and for the better countenancing of this deceit, it is ready to abuse Gods infallible trueth, and to set before vs the afflictions of the Saints, their mournings and lamentations, the pouertie and reproaches, in prisonments, banishments and cruell death, assuring vs (as the trueth is) that if we follow them in the same courses we shal meete with the same crosses, seeing it is expressely saide, *that all who will liue godly in Christ Iesus must suffer persecution.* *2. Tim. 3 12.* Now that we may be armed against this subtilt incounter, let vs knowe, that the chiefe strength of it lyeth in laying open and amplifying the discouragements which might hinder vs in our Christian course, and in the concealing and hyding of those helpes and comforts which might be encouragements to our good proceedings. For though the worke of repentance bee vnto vs hard and difficult, yet seeing it is not onely an act done by vs, but chiefly and principally a grace and gift of God, who is

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 ready to bestow it freely vpon al who desire to haue it, and doe endeaour to embrace and practise it, the difficultie should bring with it no discouragement, seeing God is al-sufficient to effect his owne worke, and by the power of his word and spirit, to make that easie and delightfull which is naturall impossible and vnpleasant. Againe let vs knowe that in repentance there is a change not onely of our actions, but also of our hearts and mindes, where by it commeth to passe, that those sinnefull delights which were formerly most sweete to our carnall appetites, are now most bitter and loathsome to the part regenerate; and those godly and religious exercises which were to the flesh and naturall man most distastfull and tedious, are now to the man regenerate most pleasant and comfortable; as we may see in *Dauid* who esteemed Gods word and holy ordinances *aboue all manner of riches*, and found them sweeter to his tast *then the hony or the hony combe*; and in *Iob* who professeth, that hee esteemed *the word of God much more then his necessary foode*. And therefore though new obedience be irksome and painfull to those who are vregenerate, yet not to those who are sanctified, changed and renewed in the spirit of their mindes. Euen as we see those paines and serious studies which were so tedious and contrary to our disposition whilest we were children, are sweete and delightfull when we are come to yeeres of discretion. Furthermore let vs consider that though it be a most toyle some labour vnto vs to runne in the Christian race being considered in our selues, because wee are stiffe and benumbed, and sore and lame in all our ioynts through the fetters and boulds of sinne which haue long hangd vpon vs, yet being strengthened by the spirit, and being made partakers of this spirituall annoynting, we are made able, nimble and active to run in the wayes of God, according to that of the spouse, *Drawe me, and we will runne after thee*, and of the Prophet; *I will runne the way of thy Commaundements when thou shalt enlarge my heart*; and that also of the Apostle; *I can doe all things through Christ which*
strengthene

Psal. 119. & 119

Iob. 23. 12.

Cant. 1. 4.

Psal. 119. 32.

Phil. 4. 13.

Of the pollicie of the flesh in hindring vs from Christian duties, strengtheneth me. Finally let vs knowe, that as wee haue in the way of Chritianity many crosse,es, so also many comforts, as for example, for the present we loose the applause of worldlings, and lye open to obloquie and reproach; but for recompence we haue the approbation of God and our owne consciences; wee haue warres with men, but peace with God; we loose carnal reioycing in the pleasures of sin, but instead thereof we haue spirituall reioycing in the assurance of Gods loue, the remission of our sins, and the saluation of our soules; we are stripped of worldly wealth, but we are enriched with spirituall treasures, Gods sanctifying gifts and graces, and gloriously decked both with inward sinceritie and the rich robes of an holy conuersation; we forgoe carnall securitie which within a while would bring vs into horroure and despaire in the sight of our sins, and that horrible vengeance which is due vnto them; but we haue in exchange spirituall securitie, whereby we quietly rest vpon Gods promises and prouidence in the midst of all daungers, and can with *Danid* walke through the vale of the shadowe of death, and yet feare no euill. And thus our worldly losses are euen in this life infinitely recompenced with our spirituall gaines, and how much more when we come to the fruition of our future and heauenly hopes, for if we suffer with Christ we shall raigne with him, and these present sufferings, are not worthy to be compared with the glory which shall be reuealed in vs; for they are light and momentary; but they shall cause vnto vs a farre most excellent and an eternall waight of glory. And therefore let vs not so remember the crosse, as that we forget the crowne, nor so looke to the foulness of the way, as that we doe not regard the gloriousnesse of our pallace vnto which wee are traauayling; but let vs consider that by mount *Caluarie* we shall come vnto mount *Sion* the Citie of the Saints, and that by our many tribulations wee shall enter into the kingdome of heauen. And so shall we with *Moses*, preferre afflictions with the people of God, before the enioying of sinfull pleasures which last but for a season, and esteeme the reproach of Christ greater

Psal. 23. 4.

2 Tim. 2. 12.
Rom. 8. 18.

2 Cor. 4. 17.

Act. 14. 22.

Heb. 11. 35. 26.

Heb. 11. 2.

Of the policie of the flesh in hindring vs from Christian duties, riches then the treasures of this worldly Egypt, hauing respect to the recompence of reward. Yea so shal we be like vnto Iesus Christ, the author and finisher of our faith, who for the ioy that was set before him, endured the crosse, despising the shame, and is now set downe at the right hand of the throne of God, where we also shall sit with him if we follow his example.

§ Sect. 3.

The third policy
is to perswade
vs to deferre the
doing of holy &
Christians du-
ties

Psal. 95. 7.
2 Cor. 6. 2.

But if the flesh cannot perswade vs vterly to neglect good duties, because wee discern that they are necessarie for our saluation, then it will moue vs to deferre them for a time, telling vs hereafter they will bee more seasonable, and that we also shall haue better leysure to performe them. For the defeating of which policie let vs know, that there is no time alike seasonable for the exercise of a godly life vnto the time present; For whilest it is called to day, and the Lord calleth vpon vs to performe holy duties, it is the acceptable time and day of saluation which being once past, will neuer returne againe. That those duties which are first in excellency, should be first also in time, and that no wise man putteth off matters of greatest waight, but giueth them prioritie and precedencie both in respect of time and place. Let vs remember that our liues are short and momentanie, and that it were but all too little, though they should be wholly spent in Gods seruice; and that this short time is so vncertaine, that we haue no assurance of liuing another day or houre, in regard whereof it is great madnesse to put off those duties, for the doing whereof we chiefly came into the world, and vpon the performance of them our saluation dependeth, and to prefer before them trifles, which for the present are of small value and will not profit vs any whit at the day of death and iudgement. That we cannot by our owne naturall strength doe any good dutie, but as we are assisted by Gods Spirit, and that if we from day to day quench the good motions therof and will not open, when he knocketh so hard and often at the dore of our hearts, we shall moue him to depart from vs & leaue vs to our impenitencie, securitie and hardnes of heart. Finally let vs know, that if it be now troublesome and tedious.

Of the pollicie of the flesh in bindring vs from Christian duties,

ous to performe holy duties and vertuous actions, how much more will it be so, when our vices are growne habitual, and by long custome are turned into another nature. Furthermore whereas the flesh pretendeth many occasions of present distraction and multitude of businesse, and relleth vs, that we may more conueniently performe Christian duties, and betake our selues to a godly life, when these troubles are a little ouer; as for example, that we may better serue God, when as we haue settled our worldly estate, and are freed from distractions which for want hereof, doe now disturbe vs, when we haue gotten such a summe of money, such a farme or Lordship, attained to such honour and preferment, or haue had the fruition of this or that pleasure vpon which we haue set our hearts; let vs know that all these are but friuolous excuses, like vnto theirs who being invited to the marriage supper of the Kings Sinne Mar. 12. refused to come, which will in no case be accepted of God as sufficient when he calleth vs to account, seeing they only discover our doting loue on worldly vanities and our vtter neglect of spirituall and heauenly things. Let vs consider that it is a great indigoitie, to consecrate vnto the world our chiefe strength and prime seruice, and to destitute vnto God the after leauings, of which alwaies we are vncertaine, whether we shall performe them or no; that it is great folly and want of iudgement to prouide, first temporarie necessaries, yea superfluities, for our bodies, and leane to a second vncertaine care the eternall saluation of our soules. That we haue no assurance to liue till we haue attained earthly things, and afterwards to prouide for heauenly; and therefore if we thinke heauen better then earth and those euerlasting ioyes, better then these momentany trifles, it were our wisdom to preferre and seeke them in the first place, seeing we cannot be assured of them both; and leauing of which *Martha* to be incumbred with worldly businesse, to chooseth with *Mary* the better part: For though many things might be conuenient and worth Luk. 10. 41. our seeking, if we had a lease of life, and leysure inough to
looke

Of the policie of the flesh in hindring vs from Christian duties,
 looke after them, yet this one thing is necessary, that by
 fearing and seruing the Lord, (which was the maine end
 for which we came into the world) we may glorifie him,
 and so gather assurance of our owne saluation.

§ Sect. 4.

*The fourth poli-
 cie of the flesh in
 mouing vs to
 rest in faire pro-
 mises and faint
 purposes.*

Fourthly when as the flesh cannot intice to vse meere
 delayes, and doe iust nothing; then it will perswade vs to
 rest in that which is as good as nothing, namely fayre
 promises and faint and false purposes and resolutions, that
 we will become new men out of hand: Especially if we
 haue our desire in some things which we presently hope
 for, as deliuerance from some affliction, freedome from
 some danger, or recovery from some sicknes. But when
 we haue gone thus farre there it maketh vs to stay, by offer-
 ring vnto vs, if we will continue in our old courses some
 accesse of worldly wealth, or the fruition of sinfull plea-
 sures; and hauing preuailed so much with vs, it stayeth not
 here, but maketh vs soone after more carnall and wicked,
 more slothfull and negligent in the performance of all
 good duties then euer we were before. With which de-
 ceipt if we would not be ouertaken; let vs know, that it
 were better not to promise at all, then hauing promised
 not to performe and pay, for what is this to mocke God
 who will not be mocked? What is it but to dally and to
 play childe play with him, seeking to please him with
 complementall promises and fayre words? That the Lord
 is not pleased by our making vowes and promises if wee
 doe not also pay them seeing we doe hereby but multiply
 our sinnes adding to our former euill courses couenant-
 breaking and falsifying of our promises, euen with God
 himselfe. Finally that we doe but quench the good mo-
 tions of the Spirit, when as we doe not nourish and cher-
 ish those good purposes and resolutions which he sug-
 gesteth vnto vs, but suffer our selues to be carried away
 by the contrary motions of our sinfull corruption. And
 therefore the Psalmist biddeth vs *vow and pay vnto the Lord
 our God*; the which the Prophet *Esay* maketh a note of the
 faithfull, and the contrary by the wise man is said to be
 a pro-

Of the policie of the flesh in hindring vs from Christian duties,
 a property of a foole. *When (saith he) thou vowest a vow un-*
to God, deferre not to pay it, for bee hath no pleasure in foolcs, Eccl. 5. 4.
pay that which thou hast vowed.

But if it cannot by all the former deuises and deceits *§ Sect. 5.*
 perswade vs to neglect such duties as are truly good, then *The first policy is*
 will it by the occasion of doing some lesser good, with- *to withdraw vs*
 draw vs from that which is greater and more excellent, in *from more excel-*
 which regard that good which is of a meane and inferiour *lent duties by*
 nature becommeth vnto vs euill, because it is abused by *occasion of doing*
 our flesh to shoulder and thrust out that which is of greater *of some lesser*
 worth and waight. And thus it perswadeth men to reade *good.*
 the Scriptures at home on the Lords day, and in the meane
 time to neglect the publique assemblies, the ministerie of
 the word and Prayer with the congregation; yea sometime
 to pray priuately in the Church, or to reade some good
 booke, that so they may neglect to ioyne with the rest of
 Gods people with vnanimitie and vniformitie in the pub-
 lique seruice of God; thus it moueth men to prefer the
 outward rest of the Sabbath before the workes of neces-
 sitie or mercy, which God requireth as speciall parts of
 the sanctification of it; as helping the distressed, visiting the
 sicke, indeauouring to preuent some great and eminent
 daunger, either to our neighbours or our selues; the which
 was the sinne of the hypocriticall Pharisees which our Sa-
 uiour so sharply reprehendeth; teaching them and vs, that
 the Lord preferred *mercy before sacrifice*, and such was *Mat. 9. 13.*
Marta her sinne in neglecting Christs Sermon the foode of her
 soule, that she might minister vnto him foode for his body.
 For the preuenting of which deceit, we must labour to
 haue our iudgements rightly informed out of Gods word, *Luke. 10. 40.*
 not onely in the knowledge of that which is good, and to
 be embraced of vs, but also in what degree of goodnesse
 euery Christian duty is, that euery thing in due order may
 be esteemed, chosen and practised by vs, the highest degrees
 before the meane, and the meane before that which is infe-
 riour vnto it. The duties which we owe vnto God in the
 same ranke and degree, before those which wee owe to our
 neigh-

Of the pollicie of the Flesh in hindring vs from Christian duties.
 neighbour, the ende, dutie and seruice it selfe, before the
 meanes whereby we are enabled thereunto, As for exam-
 ple the obedience and seasonable practise of the things we
 knowe, before hearing and reading, which are the meanes
 of knowledge, when as of necessitie the one must giue
 place to the other. And the loue and true seruice of God,
 before the loue which we owe to our neighbours, when as
 they will not stand together. And finally honest recreati-
 ons which are the meanes whereby we may be the better
 fitted for the workes of our callings, must giue places vnto
 duties them selues which they inable vs vnto.

Dut. 13. 1. 2.

§ Sect 6.

*The sixth policie is
 to moue vs to
 performe good
 duties vnseason-
 ably-*

Like vnto this is an other deceit of the flesh, whereby
 it moueth vs to doe that good which wee resolue to doe
 vnseasonably, and to our great hinderance in our course of
 godlines: as when to distract vs in prayer, it putteth into
 our mindes good meditations and profitable instructions,
 which we haue formerly heard and learned, or to hinder vs
 from hearing the word it causeth vs to thinke of some du-
 tie or worke of mercy which is not pertinent to the pre-
 sent purpose; or to keepe vs from sanctifying the Sabbath,
 and consecrating it wholly, as an holy rest vnto God, it mo-
 ueth vs to thinke vpon the duties of our particular callings
 and of prouiding for our children and families. Now the
 meanes to frustrate this policy is wisely to discern it, and
 to obserue and set a watch ouer our hearts, that they may se-
 riously and onely intend the well performing of those du-
 ties about which we are employed, that so wee may doe
 them with all our might: for as the prouerbe is, *hee that
 hunteth after two hares at once, shall catch neither*; and as
 nature intendeth not many things at once, so neither doeth
 grace; because the vertue and powers either of body or
 minde, being distracted by diuers objects, doe (like the ri-
 uer diuided into many streames) but weakely performe
 their functions and operations, and being vnited, are much
 more strong and a liue.

And not vnlike to the former is that other deceit, wher-
 by it moueth vs to neglect the doing of some present good
 vpon

Of the pollicie of the flesh in binding vs from Christian duties.
vpon the pretence of doing some other and greater good afterwards, whereby it not onely defeateth our present good purpose, but commonly doth also withdraw vs from doing that future good for the performance whereof the other was neglected. And thus when wee are purposed to pray vnto God, it perswadeth vs to delays, vnder this colour that we may afterwards performe this duty more effectually, when wee are not so dull and heauy, so troubled with distractions, nor so assaulted with temptations. And thus generally it diswadeth vs from performing any seruice vnto God, pretending that wee may haue afterwards better meanes and fitter opportunitie, and so it may doe it in such manner as may bee more acceptable vnto God. And thus also it moueth vs to neglect the workes of mercy all our life long, pretending that we may doe them much more amply and liberally by our last will, which taketh not effect till after death. For the defeating of which pollicy let vs knowe, that we cannot performe seruice vnto God till hee calleth and enableth vs by his spirit thereunto, and that we are called when the Lord offers meanes and opportunitie, which if we neglect, we knowe not whether hee will afterwards honour vs so much as to appoint vs to these holy seruices which we haue carelesly & causlesly omitted. Let vs remember, that the time present is ours, & therefore at our pleasure to be vsed for al good purposes, but the time to come is out of our reach, and we knowe not whether we shall catch hold of it yea or no. That it is better to doe a certaine good, though not so great and excellent, then to neglect it, in hope of doing that which is vncertaine, though in it owne nature more eminent and commendable. Finally consider, that if we vse well the time present for doing God that seruice which we are able, he will with the enlarging of our desires, inlarge also our meanes and opportunity of doing greater good in the time to come.

How the flesh alienateth our heartes from good duties.

CHAP. XVII.

Of the pollicies which the flesh useth to interrupt vs in the doing of good duties, and to alienate our heartes from them.

§ Sect. 1.

How the flesh interposeth when we are exercised in doing good duties.



And thus the flesh hindereth vs from the performance of all good duties. In the performance of them it dealeth also no lesse deceitfully, and that either to interrupt and distract vs, that wee may doe them onely formally and to no purpose, or else so to corrupt and poyson our best graces and most vertuous actions, that they may become vnprofitable, yea hurtfull vnto vs. For the former when we endeaour to seeke the Lord in his holy ordinances, and set our selues to performe the pious duties of his seruice, if it cannot by the former deceits wholly hinder vs from doing of them, it will (like *Danids* false friend) accompany vs to the house of God, as though it likewise were delighted in these holy exercises; but to no other ende, but that it may frustrate and defeate our holy desires. For when we labour to heare Gods word, to call vpon his name, or singe his praises, *this sinne that hangeth on vs and presseth vs downe*, doeth either make vs dull and drowsie, lumpish and heauy, so that we cannot attend these holy exercises with any chearefulnesse and alacritie of spirit, but offer vnto God dead and carrion-like sacrifices, which hauing no heart nor life in them are loathsome vnto him: or else it worketh our minds to some carnall prouidence or dislike of our teachers, or of some passages in his Sermon, whereby we are affected with choller and spleene towards him; or to thinke meanelly and basely of him in respect of some naturall infirmities or defects; or else because of the mediocritie of his gifts; or it hangeth so heauily on vs that it maketh vs weary of these holy exercises before they be halfe ended. Or if non of these,

How the flesh alienate our heartes from good duties.

these, yet it will neuer faile to distract our mindes with worldly cogitations and wandring thoughts, so as wee cannot intend these religious duties, but performe them with the lippes, eares, and outward man, but not with the heart, in shewe and ceremony, but not in spirit and trueth. And thus the flesh like *Indas* waiteth vpon vs that it may betray vs, it goeth with vs into Gods market, that it may hinder vs from buying any spirituall merchandize, it thrusteth in with vs into Gods armory, when as we goe to furnish our selues with spirituall weapons, that it may make vs neglect them and leaue them behinde vs, or else so weaken vs that we cannot carry them with vs; it will like *Husbai* force kindnesse vpon vs, and by no perswasions will stay behinde vs; but it is to this ende that by cunning pollicy it may frustrate our enterprises, & so betray vs into the hands of our enemies. For the defeating of which pollicy our best course is, to leaue behinde our chiefe corruptions by renewing of our repentance, before we come to performe these holy exercises, and keepe vnder those which we carry with vs, watching ouer them with all diligence, that they doe not distract nor hinder vs. To which ende wee must come vnto these holy duties with due preparation, and being come we must meditate on Gods glorious presence before whom we stand, we must with all diligence looke to our hearts, because that the Lord chiefly requieth them in all duties of his seruice; we must thinke of the excellency, waight and fruite of these Religious exercises, that our hearts being inflamed with the loue of them, wee may performe them with all cheerefulnesse and delight. And finally we must continually craue the assistance of Gods gracious spirit, that thereby we may be in some good measure enabled to performe them so, as that they may be acceptable to God, and profitable for our owne saluation.

§ Sect. 2.

Thus also when wee haue in the regenerate part an earnest desire to embrace vertue and to bee enriched with *How the flesh corrupteth and* *preserues our* *best duties.* *best duties.*
 fauing graces, like a cunning forcereffe it laboureth to in-
 sect

How the Flesh interrupteth vs in good duties.

fect them with the poyson of corruption, and like a subtil Merchant it sophisticates these pure wares and intermingleth with them the base refuse of sinneful vices, that they with the other may become vendible. Thus if wee be deuout and earnest in religion, it seeketh to taint vs with worship and superstition; if we excell in knowledge, it laboureth to puffe vs vp with selfe-concept, to contemne plaine trueth, and curiously to affect nice and vnprofitable speculations, and to despise others in comparison of our selues whom we thinke doe come short of our measure. With our faith it intermingleth presumption and carnall securitie; which our loue, lust and ieaousie; with our zeale, rashnesse and corrupt anger; with our humilitie basenesse; with our courage audaciousnesse; with our constancy pertinacy and obstinate inflexiblenesse; and finally with all our graces and excellent vertues pride and vaine glory, whereby wee ouerweene them, or arrogate the praise of them, or magnifie our selues before others who haue not attained to our pitch and proportion. And thus this cunning coyner embases the pure metall of grace and vertue, by mixing with it the copper or rather drosse of carnall corruptions, setting notwithstanding vpon it vertues stampe and superscription, that so it may goe for currant with vs, and by mingling these poysons with our wholesome food, doeth make it become vnto vs mortall and pernicious. For preuenting of which deceit we are often to examine our vertues, and to try if they be not tainted and infected with the contagion of the next extreames; let vs often bring them to the touchstone of Gods trueth, which is onely sufficient to make vs discern the differences betweene the pure gold of Gods graces, and the base mettals of our own corruptions; & let vs continually desire the helpe of Gods holy spirit, which is that heauenly fire, that can part and seuer the solid substance from the drosse, purifying the one, and consuming the other, and the pure gold from other base mettalles of any kinde.

§ Self. 3.
How the flesh

The third and last kinde of policies which the flesh v-
seth

How the flesh interrupteth vs in good duties.

seth are those, whereby it seeketh to alienate our hearts and affections from embracing and practising of holy vertues and Christian actions. And first of all, it cannot perswade vs wholly to forsake them, & at once to desist from the exercise of them; then it will allure vs to abate our seruour and zeale in piety, to intermit all vertuous actions for a little while, and not to fall altogether, but in some degrees from our former sinceritie, either pretending that if we goe more slowly, we shall goe more surely; or that we are more zealous then needs, seeing with faire lesse strictnesse in our courses wee may attaine vnto happinesse; or else though vpon some occasions we slacken our pace in the waies of godlinesse for a while, we may hereafter make more speed and easily recouer and redeme our lost time, by our future diligence. With which deceit that we may not be ouertaken let vs consider that there is no standing still in the Christian course, seeing he who doth not dayly goe forward in it will questionlesse goe backward; and what then can become of them who are in the way of declination and backsliding? That if we giue way to our spirituall enemies for a time, and be perswaded to lay aside our Christian armour, they will giue vnto vs deadly wounds before we shall be able to put it on againe, and that we may much more easily keepe them out of the gates of our city, then driue them backe when they are once entred. Let vs know that if we slacken our hold, we shall hardly recouer it in our fall; and that we may be as desperately endangered by a lingring consumption of grace and goodnes, as by a feuer of Apostacie. Let vs remember that if our heate come once to lukewarmenesse, it will within a while turne to keyeoldnes, and that if the Diuell and our owne corruption can but a little while disacquaint our hearts from God and his waies, they will not leaue till they haue made them meere strangers, if they haue a little loosened them from him they will with much more ease pull them quite asunder. And therefore let vs carefully watch ouer our selues, that there bee no declination in grace nor the least

How the flesh alienateth our heartes from good duties.

Phil. 3. 13. 14

backsliding from our former sinceritie, but forgetting that which is behinde, let vs reach vnto those things which are before, and presse hard towards the marke, for the price of the high calling of God in Christ Iesus. For if we slacken our pace in the wayes of godlinesse, and sit still, though but a little while, we shall grow so stiffe and sore, that we shall haue little desire to goe on in our iourney. And by our negligence we shall loose our sweet communion with God, the light of his countenance, the sense of his loue, and ioy and comfort of his spirit, which are our chiefe encouragements that make vs goe on in the way of godlines. Of the liuely feeling whereof, when we are depriued, we shall either disconsolately sit downe and loose our crowne, or faintly proceede with much weakenesse and wearinesse.

§ Self. 4.

*How the flesh
perswadeth vs to
rest in that
which wee haue
already done or
suffered.*

Another deceit like vnto this, whereby the flesh allureth vs to desist from vertuous actions, is to make vs to rest in that which we haue already either done or suffered, as being abundantly sufficient for our saluation. Which that we may defeat, let vs consider, that though it were true, yet it is of no force to make vs leaue off or intermit our vertuous actions. For what ingratitude and grosse negligence werethis in a seruant, who hauing done a little worke would loyter and surcease his paines, because he is assured that his Lord is so bountifull, that hee would not hold backe any part of his wages? And how much more in vs seeing the riches of our reward is so inestimable and permanent, that we haue iust cause to thinke our whole life, which is but short and momentanie to bee too too little (though we could attaine to the age of Methuselah) if it were solye employed in glorifying our gracious God by our faithfull seruice, which if we doe not, but content our selues onely with that which standeth vpon the necessitie of our saluation. we plainly shew, that all we haue done is but false and counterfeit obedience, seeing it did spring and flow onely from foolish selfe-loue, and not from the sincere loue of God. Foolish I say because it shall surely be

How the flesh alienateth our heartes from good duties.

be frustrate of it end, or though it should not, yet of that measure of glory which those who are wise will labour after, for according to that measure of grace we haue receiued, and obedience which we haue performed, we shall haue our portion & proportion in that heauenly happines. But be it that thou art not so ambitious of blessednes, but that the least part and lowest place will well content thee, consider in the next place, that in this life wee are neuer so rich in grace and the fruits of obedience, that we may now giue ouer and spend vpon the stocke, vnlesse wee meane to be bankrupts in goodnes; for if there be not a growth there will be a decrease, if not a progresse, then a regresse in the wayes of godlinesse, and when we neglect the seruice of God, then doe we begin to serue the Diuell, the world and our owne flesh. Besides true sauing grace is not like the Moone sometime in the full and sometime in the waine, but like the light of the morning which still increaseth till it be perfect day; It is alwayes in the growth vntill we come vnto a perfect age in Christ, which perfection we shall not attaine vnto till wee haue layed downe these bodies of flesh. And that which a while groweth and then standeth at a stay, was but a false conception, and like an Embrio in the wombe, which though it may delude a woman with a deceiuing hope, yet this ioy will bring bitter sorrow without all comfort in the end. Againe consider, that all Gods promises are made to those alone who continue constant in their faith and obedience to the end. *Hee that endureth to the end shall be saved,* and be faithfull vn-
to the death and I will giue thee the crowne of life; and to him that ouercommeth I will grant to sit with me in my throne &c. And as the tree falleth so shall it lye. And therefore our former graces and good workes should not make vs slothfull and sluggish for the time to come, but much more painefull and diligent in imbracing and practising them, seeing if we now desist we shall surely looke all our former labour. Finally what souldiour will thus foolishly reason; I haue fought long and indured many brunts in the battell,

Pro. 4. 18.

Phil. 1. 6.

Mat. 24. 13.

Apoc. 2. 10.
& 3. 21.

Eccles. 11. 3.

Of certaine advantages which the flesh hath against vs.

and now I will take my ease, because I haue almost obtained the victory, what trauellet will sit downe in the midst of his iourney, because hee hath gone farre and taken much paines, seeing all his labour is lost if he come not to the end? And who running in a race will giue ouer before he come to the goal; excusing himselfe that he hath runne well in the beginning; because he is sure to loose the garland with all his former paines? Yea rather because they haue begunne well they will continue till by their constant labours they haue obtained their reward. And therefore let vs not be lesse wise or indoltrious for the assured gaying of heauenly and euerlasting happinesse, then we are for the momentary and vncertaine possession of earthly trifles; but after we haue done much good, let vs still hold on to doe more, for *blessed is the seruant* (not who hath done well in former times but) *who when his master commeth shall be found so doing.*

Mat. 24.46.

CHAP. XVIII.

Of certaine advantages which the flesh hath against vs in the spirituall Conflict.

§. Sect. 1.

That this enemy the flesh hath great advantages against vs; because it dwelleth within vs.



Having discovered the dangerousnes of this enemy the flesh in it owne nature, it now followeth according to our order propounded, that we further consider that this perill is much intended and increased, in respect of diuers advantages which it hath against vs in the spirituall Conflict. And these are principally two; the first is, that this enemy is not farre off, whereby we might haue leysure and opportunitie of sitting and preparing our selues against the Conflict, before he could approach vnto vs, but dwelleth with vs, yea in vs. He is not onely neere at hand, and (as it were) in the Suburbs, close vnto the gate of our soules, but it lodgeth euen within the walls of the Citie, not in the out-parts and backe lanes, but it keepeth strong possession.

Of certain aduantage which the flesh hath against vs.

session in the chiefe forts and castle of our mindes & wils, our hearts and affections, where our chiefe strength and treasure lyeth. And (as one saith) *wee beare our snare with vs, and carry our enemy about vs whether so euer we goe.* The which danger is much aggrauated in that he doth not professe his enmity, but is in outward shew a familiar friend vvhoe eateth, drinketh and sleepeth with vs; it maketh shew of loue, but indeede mortally hateth vs, it is like an helper, but is in truth our greatest Aduersarie, and like *Samballat* and *Tobiab* it offereth his paines in building the wals of our Citie, which may repulse forraigne forces, when as it intendeth nothing but our ruine and to betray vs into the power of outward enemies. For no sooner doth Satan and the world besiege and assault vs with their tentations, but presently it ioyneth with them, and being acquainted with all our counsailes, it reuealeth vnto them our secrets, euen our hidden thoughts and vnknowne desires and like a wicked *Dalilah*, hauing by treacherous flattery vndermined vs, it discouereth to these cursed Philistims where our chiefe strength lyeth; yea it secretly openeth the gates of our hearts, and not onely letteth in all their forces, but as soone as they are entred ioyneth with them, and laying violent hands on the spirituall man, it laboureth all it may to captivate and destroy him. And therefore the wilye red Dragon neuer maketh warre against vs, vntill he be assured first of these inbred traytors and carnall aydes; And as one saith, *it is his policie to binde vs alwaies with our owne girdle, and to overcome and beat us with our owne staffe.* Yea not onely doth the flesh dwell and co-inhabite with vs, but it also adhereth and inseparably cleaueth vnto vs, as being a part, and the greater part of our selues. Whereby the dangerousnes of this enemy appeareth, for the warre which it maketh against the new and spirituall man, is not onely ciuill and domesticall (which notwithstanding is much more perilous and terrible then that which is forraigne) but without any metaphor, properly, and truly intestine, and (as it were) in our owne bowels.

Ipse gestamus laqueum nostrum nobiscum circumferimus inimicum.
Bernard. de Quadragel. serm. 5.

Hic est qui manus nostras proprio cuiusculo alligat et baculo nostro nos car-
dit Bernard. ibid.

Of certaine advantages which the flesh hath against vs.

Brande quidem
periculum est et
grauis lucta ad-
usus domesti-
cum hostem &c
Bernard. de
Quadri. ferm. 5.

Besides this combat betweene them is fought in a place of great disadvantage, namely this world where the worse parts hath many friends and strong aydes, euen millions of wicked men and whole legions of Diuels, and contrariwise the better part hath few friends and many enemies. *Great surely (saith one) is the danger, and the conflict sore and grievous against an enemy so domestique, especially seeing wee are strangers and he a citizen; hee inhabiteth his owne country, and we here are exiles and strangers.* Yea in truth this warre is more intestine then that which was betweene Rebecca her twins. For not onely doth here one person fight against another, nor (as some would haue it) the body against the soule of the same man, nor yet one faculty alone against another of a different nature, the sensitiue against the reasonable, and the will & affections against the iudgement and conscience; but also the seife-same faculties against themselves, reason against reason, will against will, the same affection against the same, loue against loue, feare against feare, and hope against hope. In which respect this fight with our flesh is much more dangerous then our fight with Sarhan himselfe; for though hee be sometime yea often neere vs, yet not alwaies, and when he is neere ft. hee is not alike neere as our owne flesh, which adhereth to euery part and faculty of body and soule. Though he casteth into our hearts and mindes the fiery darts of his tentations, yet if we catch them vpon, and quench them with the shield of faith they will not hurt vs. Yea though he buckle and close with vs, yet if the Spirit of God dwelling in vs resist this foule spirit, he will flie away at least for a season, and wee shall be rid of his noysome company; but our flesh and carnall corruptions inseparably cleaue vnto vs, and though they be neuer so often ouercome, by fasting, prayer, watchings and such like spirituall exercises, yet as long as we liue, we cannot be quite rid of them, nor wholly subdue them, and anihilate their strength, but after they seeme to be withered they will againe flourish, after they are weakened they will recouer strength, after they seeme to languish with

Luk. 4. 13.

Of certaine aduantages which the flesh hath against vs.

with age, they will regaine their youthfull vigour, yea when in outward shew they appeare mortified and quite dead, they will againe reuiue and standing stoutly in their strength they will re enforce the fight against vs.

§ *Sett 2:*

*That the daunge
rouines of this
enemie is much
increased by rea-
son of this coha-
bitation.*

From whence it may plainely appeare, how exceeding dangerous the flesh with the lusts thereof are vnto vs, seeing they are enemies not onely strong and subtile, but alwayes hard at hand, not onely besieging and besetting vs, but euen dwelling with and in vs. Whereby they haue no small aduantage against vs, for neuer leauing but adhering and cleauing vnto vs in all places and at all times, they are ready to vwatch all occasions and to take all opportunities of doing vs mischiefe, laying traps and snares for vs in all our enterprises. For doe vve vndertake the performance of holy and religious duties? Why then they dogge and follow vs to the exercises, and distract vs with vworldly cogitations and wandring thoughts, and oppresse our mindes with dulnesse, drowfinesse and carnall wearinesse. Are vve employed in the duties of our callings? They vwill make vs negligent and lazie, and carrie vs away vvith carnall pleasures, or so wholly and earnestly intent on them, that vve shall spare no time for Gods seruice, nor for the enriching of our soules vvith spirituall treasures. Doe vve eate and drink to relieue and sustaine our bodies? They are ready to make our *tables snares*, turning sufficiencie into superfluitie, and necessary foode into excelsse and bellycheare, surfetting and drunkennesse, where the soule and spirits are so oppressed, that they are vtterly vnfit for any Christian duties. Doe we intend to refresh our selues vvith honest recreations? They doe attend and waite on vs, mouing vs to consume a great part of our time in them, which should be allotted to better exercises, and euen to spend our strength and spirits in the immoderate vse of them, whereby instead of being refreshed and cheared, vve are disabled and made vtterly vnfit for the duties of Christianitie and of our callings, and are so vvholly taken vp in the meanes, that vve neglect the maine ends for vvich we vse

Of certaine advantages which the flesh hath against vs.

them, Yea doe we after our labours betake our selues to our rest? When vve locke our chamber doores, vve cannot shut out these enemies, but vvhether we vwill or no, they vwill be our bedfellowes, and are alwayes ready at our lying downe to distract vs from any good meditations or serious examination of vvhath we haue done or omitted the day past, to fill our mindes with vaine dreames and vvice- ked imaginations, and to oppresse nature, in stead of refreshing it; vvhilest we giue our selues to too much drowsiness. And thus these cowards sticke not to strike vs euen vvhenn vve are downe, and if vve stand vpon our vwatch and guard vvhenn wee are vvaking, to giue vs deadly vvounds vvhenn vvee are a sleepe neuer suspecting any danger.

§. Sect. 3.

*The means of
presenting the
former danger,
is to stand vpon
our guard & to
pray the Lord to
watch ouer vs.*

2. Tim. 4. 5.

Now if vve would be secured against that dangerous advantage vvhich the flesh hath against vs, the best vvay is not to bee secure, but continually to stand vpon our guard, and as the Apostle exhorteth *Timothy, to watch in all things*, that vve be not circumuented by this enemy, vvhoh is alwayes present vvith vs to take all opportunities of vvorking our destruction. For vvho walking among snares or scorpions vvould not carefully looke to euery step? What man carrying a serpent in his bosome will not vse his best heedfulnessse to preserve himselfe from stinging? Who being among the thickest of knowne theeves, vvill not looke to his purse, and haue alwayes an eye to his choysell iewels, that hee be not robbed by them? What citizens hauing their mighty and malicious enemies, not onely besiedging them in the suburbs, but euen entred into the citie, and alwayes ready in armes to surprize them, will lye snorting in securitie and not carefully stand vpon their vwatch and guard? Yea who hauing a cruell & malicious enemy lodging in his owne heart, and alwayes ready to pry into all his thoughts, words, and actions that hee may take all opportunities to circumuent and hurt him, would not be moued hereby to hearken vnto the Wise mans counsell, and *keepe his heart with all diligence*, that so he

Pro. 4. 23.

Of certaine aduantages which the flesh hath against vs.

He might defeate this enemy, and be preserued from euill in the midst of these dangers? And yet this is not inough if we goe no further; for we must not onely watch, but pray also, if we would be freed from these tentations. Neither is our care and prouidence sufficient to keepe vs in the midst of these dangers, seeing if we sometime be awake, we be at other times asleepe, if now wee keepe a narrow watch, soone after wee will be secure and retchlesse, and therefore we must pray the keeper of Israel, who neither slumbreth nor sleepe, to watch ouer vs and to preserue vs from these perilous and pestilent enemies, and of him we must beg with *Dauid*, not onely that he will set a watch before our mouthes & keepe the doore of our lips, but also ouer our workes and wayes, yea euen the secret thoughts of our hearts, that they may not be tainted and corrupted, subdued and led captiue vnto sinne by this sinfull flesh, which adhereth vnto vs and dwelleth in vs.

The second aduantage which the flesh hath against vs, § Sect. 4.
is that whereas wee are faint and soone wearied in this spirituall conflict, the flesh vsing herein a naturall motion, is altogether indefatigable and neuer wearied; whereof it is that it is so impudently importunate, that though it hath many repulses yet it will take no deniall, though in the conflict it bee often beaten backe and put to flight, yet it will neuer quite leaue the field. But vnite it scattered forces, and receiuing new aydes and encouragements from the diuell and the world, it will a fresh assault vs and renew the fight; herein resembling an hunger-starued dogge who will by no meanes leaue the house where he hath often bene relieued, but no sooner is beaten out of one doore, then he reenteth into another. So one saith, that the flesh rageth with furious strength, and neuer resteth from the warre. the successe whereof is very doubtfull, for sometime the flesh is subdued by the spirit, and sometime againe the spirit unwillingly followeth the flesh, and although it desireth that which is better, yet it doeth that which it hateth, &c. For the flesh is ruled by no wordes, it is broken and weakened with no labours, nor yet bowed or softened.

The second aduantage which the flesh hath is that it is indefatigable and neuer wearied.

Nazianzen. de animæ lux ca. semitatis. pag. 934.

Of certaine advantages which the flesh hath against vs.

ned with any length of time; but alwayes with blind eyes hasteneth against our liues and (like him possessed with the legion) is lusteth to bee on the steepe mountaines and craggy rockes; and if sometime it be forced for a while to giue place to the feare of God, painefull labours, and diuine oracles, yet againe like a plant bended downe by the hands of the gardener, it returneth to its peruerse faultinesse. Yea oftentimes the more these fleshly lustes are resisted, the more enraged and violent for the time they grow, and the meanes and medicines which God hath appointed to cure them, make the disease but the more desperate, an example whereof wee haue in those heathen Princes of which the Psalmist speaketh, who when Christ by his word and spirit would raigne ouer them, vniue all their forces and rebell against him saying, *let vs breake his bonds in sunder, and cast away his cordes from vs.* So the Apostle confesseth, that the more he charged the Law vpon his sinnefull lustes, the more they rebelled, and tooke occasion by the Commandement to worke in him all maner of concupiscence, wherein these lawlesse lusts may be fitly likened vnto lime which is kindled and inflamed by water, wherewith all other fires are quenched, and do resemble their Lord and leader the diuell, who the more he is crossed of his ends, the more he rageth; and are fitly by the Prophet compared to a raging sea, which the more the tide and current is crossed and opposed by the winde, the more tempestuous it waxeth, swallowing and deuouring all that is in the way, with his loftie waves and furling billowes.

Psal. 2. 3.

Rom. 7. 8.

1 Pet. 5. 8. 9.

Esa. 57. 20.

§ Sect. 5.

Of the meanes
to frustrate the
former advantage.

Now if wee would haue these advantages which the flesh hath against vs pernicious to our soules, let vs labour that as it is neuer weary in fighting against vs, so wee also may not be weary and faint in this conflict; but let vs with vndaunted courage, not onely sustaine the assaults of this enemy, but also prouoke and set vpon him with all his sinfull lustes, that we may mortifie and subdue them, though we cannot wholly expell them and drive them out. For if our sinnefull flesh be neuer weary in running such courses

Of certaine advantages which the flesh hath against vs.

as will bring vs to destruction, let vs bee neuer weary in stopping and opposing it, and contrariwise in running the Christian race which will bring vs to saluation. If it be neuer weary of tripping at our heeles, that we may fall, and in clinging vnto vs as a heauy burthen, that it may slacken our pace, stay vs in our course, and so make vs loose our crowne; let vs neuer be weary in looking warily to our footing that we may not slip nor slide, or being fallen that we may speedily rise againe by vnfeined repentance, nor yet let vs thinke any paines too much that wee may shake off this waight of corruption, and this sinne that doeth so easily beset vs, that wee may *runne with patience the race that is set before vs.* To which end let vs first consider; that if we will take this paines, we shall in the ende be assured of victory, the which may well put courage into vs, and make vs hold out in this conflict, for if the flesh is not wearied in this fight after many wounds and foyles, though in the ende it be sure of a shamefull ouerthrowe, much lesse let vs faint who are assured in the ende to obtaine a ioy full victory. Secondly, let vs meditate of the riches of the crown; & of the gloriousnesse of the triumph, which we shall enioy after we haue suffred a litle while the paines of this spirituall warfare; and when vve are vweary in running the Christian race, let vs comfort and refresh our selues by hauing continually in our eye the goale and garland, imitating and looking vnto *Iesus the author and finisher of our faith, who for the ioy that was set before him despised all the toyle and trouble which hee found in the way.* And finally let vs being weake and faint in our selues pray continually vnto God for the assistance of his holy spirit to strengthen vs in this conflict, and to renew and repaire our wearied, fainting and decayed graces, that so receiuing new life vigour and strength from him we may thereby be enabled to hold out vnto the ende; let vs when wee are tyred craue this holy annoynting which will so supple and soften our stiffe ioints and weary limmes, that we shall be able to continue in the Christian race, till being come to the goale we shall obtaine the garland. Neither let
this

Heb. 12. 1.

1 Cor. 15. 58.

Heb. 12. 2.

Of certaine aduantages which the flesh hath against vs.

this discourage vs, that the more sharply we deale with the flesh, the more it is enraged; for it is but like the fury of an enemy, who hath receiued a mortall wound, vvhich if for the present it bee resisted, the blaze of the choller quickly goeth out, and fainting in his strength hee will fall at our feete, it is but like the relustation and resistance of a base minded slaue, vvho by a fewe and small stripes, is so enraged that he is ready to catch his maister by the throate, but if he bee thoroughly hampred and soundly beaten, hee vvill fall downe at his feete and beare what stripes he pleaseth to giue him without resistance. And therefore let vs make this vse of the rage of the flesh, to be moued thereby to vnite our forces and redouble our blowes, and then though it make neuer so many gallant brauadoes, it will quickly yeelde and we shall be sure of
an happy victory.





THE
SECOND BOOKE
OF THE CHRISTIAN
WARFARE BETWEENE THE
FLESH AND THE SPIRIT, INTREA-
ting of the conflict it selfe, and of the
meanes whereby we may get the
victory.

CHAP. I.

*That there is a combate in euery true Christian betweene the
Flesh and the Spirit.*



Ow hauing shewed the nature of § *Seet 1.*
our enemie, how daungerous he is, *Testimonies of*
and how wee may bee armed and *scripture to proue*
prepared to withstand his assaults *that there is this*
and obtaine the victory; we are to *conflict in euery*
intreate of the combate and con- *man that is rege-*
flict it selfe. And first we will shew, *nerate.*
that there is in the faithfull such a
combate and conflict indeede and

trueth, although worldly and carnall men who neuer
found it in themselues are ready to thinke it to bee but a
meere concept. The which will appeare by plaine testi-
monies.

That this conflict is in all the regenerate.

Gal. 5. 17.

Rom. 7. 19. 22.
& 23.

§ Sect 2.

*That the Apostle
in the seventh of
the Romans
speaketh of this
conflict in himself
as he was rege-
nerate.*

Arminius in
Rom. 7.

monies of Scripture, for the Apostle telleth vs, that *the flesh lusteth against the spirit, and the spirit against the flesh, and that these are contrary the one to the other, so that we cannot doe the things we would.* Where by flesh and spirit (as I haue proued) we cannot vnderstand the body and soule but the part regenerate and vnregenerate, the corruption of nature and the qualitic of holinesse in euery faculty and power of them both. So in his owne example hee sheweth the practique and experience of this trueth in the seauenth chapter of the *Romaines*, for he professeth that he could not doe the good he would, nor leaue undone the euill hee would not, that he was delighted in the lawe of God in the inner man, but at the same time found another lawe in his members rebelling and making warre against the lawe of his minde, and bringing him into captiuitie to the lawe of sinne which was in his members; and plainly saith that when he was thus led captiue vnto sinne, it was no more he that did it, but the sinne, that is, the sinnefull corruption that dwelled in him.

Now that the Apostle did not speake this of himselfe as he was vnregenerate, as some would haue it, nor as he was vnder the lawe, as others would haue it, in his state of humiliation and preparation to his conuersion, and so consequently not of the conflict betweene the flesh and the spirit, but betweene the conscience and the corrupt will; it may easily appeare by the Scripture it selfe, for the Apostle doeth not write in the preterperfect-tense, what hee had beene in time past, but in the present-tense, as his state was when he wrote this Epistle. And besides the things which he speaketh of himselfe doe plainly euince this, which cannot be truly attributed to a man vnregenerate, or vnder the lawe, and onely in his preparation to his regeneration; but are proper vnto them who are conuerted and in part sanctified. For first hee alloweth not the euill hee doeth, and consenteth vnto the lawe that it vvas good, and therefore his conscience and iudgement vvere in part inlightened and rectified, hee willetb the good he did not, and the euill which he did, that hee willetb, and therefore his vvill vvas in part rege-

That this conflict is in all the regenerate.

regenerate; he hateth the euill he doeth, and delighteth in the lawe of God after the inner man, and therefore his affections were in part sanctified, hee did not the euill which was committed, but sinne that dwelled in him, and there is a fore conflict betweene the lawe of his minde and of his members, which was nothing else but the combate betweene the flesh and the spirit, and therefore in respect of his whole man he was in part regenerate. Finally he desireth earnestly to bee deliuered from the bondage of corruption, and professeth, that with his minde hee serued the lawe of God, though his flesh serued the lawe of sinne, and therefore he was not the slaue of sinne and Sathan, as all are who are vnregenerate and vnder the lawe, but the seruant of God, and a subiect of the kingdome of Iesus Christ. And thus *Austin*, Ego enim putabam dici ista non posse, nisi haberet carnis concupiscentia subiugatos, ut facerent quicquid illa compelleret; vpon his second and sounder thoughts, reuoking his former error expoundeth this place; *I thought* (saith he) that these things, (to wit) *I am carnall, sold vnder sinne, and led captiue vnto the lawe of sinne by the lawe of my members, could not bee truely spoken of any, but of such as are so intrahled of their carnall concupiscence, that they did what soeuer it compelled them, which to conceine of the Apostle were meere madnesse, quid illa com- seeing in many of the Saints, the spirit so lusteth against the flesh, that it canot thus preuaile. But afterwards I gaue way to o- ther of better iudgment, or rather to the truth it selfe, plainly per- ceiuing in these words of the Apostle the groaning and complaint of the Saints strining against their carnall concupiscence, &c. Vide etiam re- tract. libr. Cap. 23 et lib. 2. c. 1. Tom. 1.* Whereof it came to passe that I understood this place as it was understood by *Hilarie, Gregory, Ambrose, and the rest of the holy and famous Doctors of the Church, who doe all thinke that the Apostle did conragiously fight against his carnall concupiscence, which he had in him though hee desired to be freed from it, and that in these wordes hee professeth this his conflict. And a little after; neither can well any mans spirit lust against his flesh, vnlesse the spirit of Christ dwelled in him. So Gregory Nazianzen* acknowledgeth and deploareth this conflict which he felt in himselfe betweene the flesh and the spirit. *Neither am I* (saith hee) *wholly minde or spirit, that is, pure nature,*

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That this conflict is in all the regenerate.

Greg. Nasion.
de animæ iux
calamitat. pag.
93-934.

nor on the other side wholly flesh, that is nature corrupted, but composed of both, I am an other thing and yet both of them, Whereof it is, that I continually suffer perpetuall tumults of war, the flesh and the spirit encamping against one another. I am the image of God, and am drawne into vice, though I struggle and strive against it, the worse part wickedly consulting against the better; so as not without great labour and daily wrestling, the hand and helpe of God assisting me, I flee and resist vice. And these thus consulting the one with the other, the eye of God beholding them from heauen hath ayded the spirit, subdued the tumult and rage of the troublesome flesh, ad stilled the swelling waues of carnall perturbations. And so also the flesh rageth with furious strength, and neuer resteth from making cruel warre; and though there may be sometime an intermission, yet there is neuer a dismission from the fight.

§. Sect. 3.

That all the regenerate haue feeling and experience of this conflict.

And these testimonies out of the Scriptures and Fathers may be sufficient to conuince the carnall, and vnregenerate, who hauing no feeling of this conflict in themselves, because they are wholly flesh, doe imagine that it is not in any other. For as for those who are in part regenerate, and yet haue the old man and the re'iques of sinnefull corruption dwelling and remaining in them, they will easily acknowledge this truth, euen out of their owne feeling and experience, though no other testimony or reason could be alleadged. Neither is it possible that this mortall combat should be fought in a y, but that they must easily feelee the terrible encounters and cruell blowes giuen on either side. Not betweene diuers faculties, as the conscience and the will, the minde and iudgement against the affections and the sensuall faculties (the which is also in the vnregenerate); but the selfe same faculties, as they are regenerate fighting against themselves as they are vnregenerate; as error against truth, and truth against error in the same mind and vnderstanding, faith against doubting, and doubting against faith in the same heart, willing against nilling, and nilling against willing, about the chuling and refusing of good and euill in the same will, the loue of God consi-

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That this conflict is in all the regenerate.

fighting and combating with the loue of the world, the feare of God with the feare of men, affiance in God with diffidence in him, and confidence in the creatures, hope of heavenly happinesse, with hope of enjoying earthly vanities, as also with presumption and despaire, and contrariwise, obedience against disobedience and rebellion in the same desires and actions; as we shall more fully and plainly shewe in the following discourse. All which doth plainly proue that their whole man is diuided, and part-takings in all their faculties and powers of body and minde, the one adhering and cleauing to God, the other drawing to Sathan and the world, the which is more feelingly discerned and experimentally felt by euery true Christian, then it can be demonstrated and euenced by any mans writing.

§ Sect. 4

Finally the contrary effects which euery Christian may obserue in himselfe do sufficiently argue and demonstrate, that there are contrary causes in him from vvhich they proceede, and as it were many souldiers of contrary factions, led vnder their Capitaines the flesh and spirit, which like mortall enemies continually make warre the one against the other. For who findeth not, after his regeneration and conuersion, himselfe to bee as a kingdome diuided, and that as in his spirituall and renewed part, he hath a great desire to serue his Lord and redeemer, and taketh delight in his lawes preferring them with *David*, before all manner of riches; so in his fleshly part and the olde man that he is inclinable vnto the seruice of sinne and Sathan for the base hyre of worldly vanities? that as in the one he affecteth and loueth piety and purity, righteousness, mercy and holines of conuersation; so in the other hee is transported with selfe loue, and is much addicted to the pleasures of sinne? As in the one hee beleueth God and the truth of his promises and threatnings, trusteth in his word, power and providence, loueth and feareth him aboue all things; so in the other he is subiect to doubting and infidelitie, to distrust in God and affiance in the creatures, to the loue of earthly things and the immoderate feare of

The contrarie effects which the Christian seeleth in himselfe, doe proue plainly that this conflict is in them.

Psal. 119.

Eph. 5. 9.

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man.

That this conflict is in all the regenerate.

Phil. 3. 10.

man. Finally as in the one he aspireth vnto immortalitie & euermlasting happines, and hauing his conuersation in heauen, mindeth not earthly things, but chiefly seeketh after those things which are aboue; so in the other he lyeth grouellling on the earth, walloweth himselfe in the puddle of sensuall pleasures; and vnlawfull lusts, meditateth and thinketh onely on momentarie riches and mutable preferments, or the meanes whereby he may compass them, neuer seeing, seeking nor regarding, that heavenly happinesse and waight of eternall glory prepared for the faithfull. And so this contrarietie in affection and disposition, the Christian may discern the like contrariety in all his actions which arise and spring from them. For one while the spirit lieth him afoft in heavenly meditations, and another while the flesh pulseth downe his thoughts, and fixeth them vpon earthly vanities, now with posting speed hee runneth in the wayes of God, and sayeth with full sayles, haling the winde and ryde to helpe him forward, and soone after the flesh vntureth him into the by-pathes of sinne, or maketh him sit still, or to returne into his old courses, or tripping at his heeles casteth him to fall, or so fettereth his feete and presseth him downe, like a heavy burthen, that like them troubled with the hy maltes or the night Mare though he hath a great desire to runne a pace, yet can he scarce stirre, but he runneth as it were vpon a steepe hill, and sayles against the winde and ryde. Finally now hee toucheth God and is raiued with delight when hee inioyeth his presence in his courts, and feeleth sweet communion and fellowship with him to his inestimable ioy and comfort, and this maketh him to contemne the world & to take all his pleasure in spiritual and heavenly things; and by and by the world catcheth him in her birdlime of carnall delights, and fettereth him in her golden chaines, so as he is made negligent in Gods seruice, and therefore either omitteth it altogether, or else performeth it with drowsie dullnesse, senselesse deadnesse, and carnall wearinesse, vvhich of it is that he.

What this conflict is and the causes of it.

he can take no manner of comfort and contentment in it. Yea rather he seeth Gods angry countenance frowning upon him in the abuse of his holy ordinances; and being terrified therewith he goeth away discontented and dismayed.

And of these contrary effects and fruits of the Spirit in the same Christian, the Apostle plainly speaketh Gal. 5. 19.

Now (saith he) the works of the flesh are manifest, which are these, Adulterie, Fornication, uncleannesse, lasciuiousnesse, idolatrie, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, enuyes, murders, drunkennesse, reuylings and such like.

For the seedes of all these heinous finnes ly lurking in our corrupt flesh, and though they be so nipped and suppressed by the contrarie motions of the spirit, that they can neuer come to full ripenesse, yet doe they often appear to the best Christians in their first motions and suggestions.

So contrariwise he saith, that the fruit of the spirit is love, ioy, peace, long-suffering, gentlenesse, goodnesse, faith, meekenesse and temperance. To which purpose

Hierome saith, what soeuer we speake, doe or thinke, is sowed in two groundes the flesh and the Spirit; if the things bee good which issue from the mouth, hand and heart, they are sowne in spirit, and shall bring forth abundant fruit to eternall life; if they be euill they are taken from the field of the flesh, and will bring forth unto vs the fruit of corruption.

Self. 5.

The point proved by Gal. 5. 19

verse. 21.

Omne quod loquimur, agimus, cogitamus in duobus seminatur agris carne et spiritu &c.

Hieronymus in Gal. 6.

CHAP. II.

What the Conflict betweene the Flesh and the Spirit is, and what are the causes of it.



Y this it appeareth that there is a combate in euery Christian betweene these enemies: now in the next place let vs consider what it is; and the causes of it. Where there needeth no curious definition, seeing the very name

The conflict betweene the flesh and the spirit is described.

What this conflict is and the causes of it.

doth sufficiently expresse the nature of it; For it is nothing else but a continuall conflict betweene the vnregenerate part the flesh, with the lusts thereof, and the part regenerate, the spirit with all the holy qualities, graces and motions thereof, by reason of their contrarietie in nature and conjunction in place, whereby they mutually lust and strue one against the other, the flesh willing and embracing that euill which the spirit nulleth and hateth, and nilling and shunning that good which it willerth and effecterth, and contrariwise. For in this conflict they mutually assault one another with vnreconcilible enmitie and immediate and vnplacable contrarietie, so that as the one getteth, the other looseth, as the one gathereth strength, the other is weakened; and looke how much this preuaileth and triumpheth, so much his enemy and opposite is foyled and dejected. Like herein to a payre of scales, in which the rising of the one is alwayes ioyned with the going downe of the other, or like the spleene in the body, the swelling whereof is ioyned with the others consumption. Yea alike nay much more contrary then light and darknesse, heate and cold the one vvhich increaseth, as the other decreaseth.

§ Sect 2.

Of the first and cheife cause of the conflict which is Gods will for the manifestation of his owne glory.

The causes of this conflict are either efficient and more remote, or formall and essentiall; the later is plainly expessed, the former implied in the description of this conflict, namely Gods will appointing this fight; and to this purpose, not perfecting our sanctification in this life, but in part regenerating, and in part leauing vs vnregenerate. Yea but why did not the Lord, who through his infinite wisdom was as able to haue recreated and renewed vs at once by his sole word as he did first create & make, vs perfect this worke of regeneration, replenish vs with abundance of his spirit and with sanctifying graces thereof, and quite abolish the flesh with the lusts thereof? I answer though there were no other reason but the good pleasure of his most wise will, it were sufficient to satisfie vs, for hee best knoweth what to giue, and when to giue

Of the causes of this conflict.

It, what measure of his grace is fittest for him to bestowe, and the most seasonable time for vs to receiue it. But yet diuers reasons may bee yeelded why the Lord suffereth the flesh and the sinfull lustes thereof still in some measure and degree to remaine in vs, and to fight with and assault the spirituall part, all which may be reduced to two heads; first because this course is most profitable, and secondly most fitting and seasonable. It is most profitable both for the setting forth of Gods glory, and the aduancing and furthering of our owne good. It doth more manifest and magnifie the glory of God, for the weaker vvee are in our regenerate part, and the stronger the flesh is with all other the enemies of our saluation, the more clearly his wisdom and power shineth and appeareth, which so strengtheneth this weake part, that it is able to stand in the day of battell; yea that it obtaineth a full and finall victory, and putteth all it mighty enemies to flight. Whereas if we were perfectly regenerate and the flesh vutterly vanquished and abolished, it were no great wonder, that we were not overcome, if we had no enemy or but a vveake one to set vpon vs. And this moued the Lord to suffer *the pricke in the flesh* to molest the Apostle, and the messenger of *Sathan* to buffet him, notwithstanding he so earnestly prayed to be deliuered from them, that the al-sufficiency of his grace assisting him might appeare, and his power might bee gloriously manifested in his vveakenesse and infirmitie. Secondly God is more glorified, when as vvee seeing the strength of our flesh and naturall corruptions, and our frailtie and vveakenesse, vvents and many infirmities of our spirituall part, are moued hereby to attribute the vvhole glory and prayse of our saluation to the alone mercy of God, both in respect of the beginning and perfecting thereof, and vutterly denying our selues and our owne righteousness, doe wholly rest and rely vpon the perfect and al-sufficient righteousness and obedience of his sonne Iesus Christ: where as if there were in vs perfection in holinesse, vvee vould hardly acknowledge the Lord to be all in all in the werke of our saluation,

2 Cor. 12. 9.

Of the causes of this conflict.

Ioh. 9. 41.
1 Cor. 3. 18.
Apoc. 3. 18.
2 Cor. 12. 9.

but would bee ready to attribute something vnto our selues. Thirdly, the wisdom and power of God is more manifested and glorified, when as he doth his great works by contrary meanes and causes which in their owne nature would rather hinder them. And therefore hee will haue vs blinde that we may see, foolish that we may become wise, poore that he may enrich vs, weake that we may be strong, imperfect in our graces, that wee may bee endued with more perfection, and finally will haue vs passe by the gates of hell, that we may come to a greater measure of heauenly happinesse. It were not so much, if the Lord should perfectly sanctifie vs, and presently giue vs eternall glory; but to giue this blessednesse to vs who haue so many wants and corruptions, yea to make our imperfections to serue as meanes for the increasing of our happinesse, this doeth exceedingly magnifie his power and wisdom. Fourthly, we are hereby made more thankfull vnto the Lord, and more chearefull in singing to his praise, when wee are supported and saued notwithstanding our imperfections, then if hee should indue vs at the first with all perfection. For the more sensible wee are of Gods benefits, the better wee esteeme them, and so consequently receiue them with greater thankfulness: but the more wee haue found the want of them, and how little we haue deserued them, the more sensibly doe we apprehend their excellency when wee enioy them; the more wee haue groaned and laboured vnder the burden of our infirmities and corruptions, the more wee reioyce when wee are freed from them; and our restoring out of a state of imperfection vnto perfection, is much more acceptable, then if we haue alwayes benee preserved in it. Euen as it giues vs more contentment hauing benee poore to be made, then to bee borne rich; to enioy our libertie after thraldome, then if we had neuer benee embondaged; and makes vs more thankfull to our benefactors, when as by them vve haue benee adopted, then vven vve haue benee borne to a goodly inheritance. And so in the like case we are more thankfull vnto God for freeing vs from our sinfull

Of the causes of this conflict.

Corruptions, by litle and litle, then if at the first he had made vs pure and perfect, and for giuing vs victory ouer the flesh after a painefull and doubtfull conflict, then if vvee had neuer bene assaulted but had alwayes enjoyed a secure peace. And this vve may see in the example of the Apostle, who hauing through the violence of the flesh bene led captiue vnto liane, and thereby forced lamentably to cry out, *O wretched man that I am who shall deliuer me from the body of this death?* doeth presently in the sense of Gods mercy which had deliuered him, burst forth into thankful prayles; *I thank God through Iesus Christ my Lord.* Lastly, hereby vve more glorifie God when we are assured by our growth in sanctification and in all sauing graces of the spirit, by vvvhich vve are enabled to resist the flesh and the lusts thereof, that they are the free gifts of God and that hee beginneth, continueth and increaseth them in vs, vvvhich if they vvvere alwayes from the beginning perfect in vs, vve would thinke them to be some naturall faculties and abilities and not giuen vs of God. And these are the reasons vvvhich doe chiefly respect the glory of God.

Rom. 7. 24. 25.

Secondly, the Lord suffereth the flesh still to dwell in vs and daily to assault vs, because it is profitable for our owne good, and the furthering and assuring of our heauenly happiness. First because it is a notable meanes to traine vs vp in humilitie, vvvhich is a grace most acceptable vnto God, and to subdue our pride and all vaine-glorious conceipt, vvvhich aboue all other vices is most odious and hatefull, vvhen as vvee see and consider vvhat a miserable vastation and spoyle of all those graces and excellent endowments which we had by creation sinne hath made in vs; how it hath poysoned, corrupted and disabled all the powers and faculties of our soules and bodies, how it hath made vs unfit for any good thing, and prone vnto all euill; and that these staines and blots of sinfull corruption doe in a great part remaine in vs after our regeneration, so assaulting vs with all malice and furie, darkening our vnderstandings, wounding our consciences, peruertering our wils, hardening

§. Sect. 3.

That this conflict is profitable for the faithfull, to traine them vp in humilitie.

Of the causes of this conflict.

our hearts, and corrupting and disordering all our affections, that were wee not continually assisted and upheld by the spirituall grace of the Almighty God, we should sinke and fall in the conflict, and bee made an easie pray to our malicious enemies: this may well subdue our loslie and proude conceits, and make vs pull downe with shame our peacookes plumes, when as wee looke to the foule feete of our filthy corruptions, see the ruines remaining of Gods goodly building, and how all our naturall forces doe quite faile vs and forsake vs, when as we most relye on them; yea when as wee see euen after regeneration such reliques of corruption and rebellion remaining in vs, that did not the Lord continually send vnto vs fresh aides of renewed graces we were not able to stand nor maintaine the fight against our carnall corruptions. In consideration whereof wee are iustly moued to humble our selues and to giue all glory vnto God, who worketh in vs the will and the deede, and not onely beginneth, but continueth and perfecteth the worke of our saluation; and finally to acknowledge, that what grace or spirituall strength we haue more then others, we haue it from God and not from our selues, and therefore that wee haue no cause to boast of it seeing it is receiued, but must returne God the glory of his owne gifts. And thus doth the Lord in his infinite power and wisdom turne euill into good, and like the most skilfull Physition doeth make our sinnes (as it were the flesh of the Viper) a most holeosome preseruatiue and cordiall for the dispelling from our hearts more daungerous poysons.

1 Cor. 4.7.

§ Sett. 4.

*This conflict is
effectuall to make
vs deny our
selues.*

Secondly, whereas we cannot be Christs Disciples vnlesse we deny our selues, nor bee partakers of his righteousness for our iustification, vnlesse we renounce our own, nothing can be more effectuall to this purpose, then the sight and sense of our owne imperfections and corruptions; for when wee plainly discern, that there is nothing in our selues to rest vpon for the satisfying of Gods iustice, this will make vs to flee vnto Christ, to hunger and thirst after his perfect and al-sufficient righteousness, and to make vs wholly

Of the causes of this conflict.

wholly to relye vpon him for our iustification and saluation. Which when we doe, we may be more secure and better assured of heavenly happinesse, then if we were as perfect in our owne inherent righteousnesse, as our first parents in the state of innocency, seeing they fell into sinne and misery through the strength of Sathans temptations, but wee cannot; so long as wee wholly rest vpon Christ and are vpheld by his omnipotency. And as hereby our selues haue great assurance of our happy condition; so doe we more glorifie our Lord and redeemer, seeing we acknowledge the al-sufficiency of his grace, and yelde vnto him the whole glory of our saluation.

Thirdly, we are hereby moved to abhorre sinne, which God so hateth, with greater detestation, when as by our owne experience we finde and fee the venome and poison of it working in our selues, and to bewaile and forsake it with more earnest endeauour, when we discern and see what miserable effects it produceth, and what bitter and cursed fruits it bringeth forth in vs. As namely that it hath corrupted our whole nature, disabled al our strength, defaced in vs Gods glorious image, incensed his wrath against vs, made vs subiect to the curse of the lawe, deprived vs of the glory of God, and made vs guiltie of eternall damnation. From all which miseries nothing could free vs, vnlesse the sonne of God had dyed for vs, and washed vs from the guilt and punishment of all our sinnes in his most precious blood. All which plainly discouereth the haynousnes and tyranny of sinne, and maketh vs thankfull vnto our Saviour who hath freed vs from it.

§ Sect. 5.

By this conflict we are moved the more to hate sinne.

Fourthly, by the sight and sense of these sinnefull corruptions still dwelling in vs, wee are occasioned to flee off-tener vnto God by feruent prayers, acknowledging and bewailing them before the throne of grace, earnestly craving the remission of them, and the assistance of Gods grace and holy spirit whereby we may be enabled to mortifie our corruptions, and to flee all sinne for the time to come; and to returne vnto him praise and thankesgiuing when we have received.

§ Sect. 6.

Wee are moved hereby to fly vnto God by frequent and feruent prayers.

Of the causes of this conflict.

receiued these graces from him. Fifthly, whereas there is nothing more dangerous vnto vs then sloth and securitie, we haue through these corruptions dwelling in vs the benefit of spirituall exercise, whilest wee make warre against them, withstand their assaults, prepare our selues for the conflict, watch ouer our owne hearts, that wee bee not surprised at anawares with their deceitfull pollicies, mortifie and subdue them with the sword of the spirit, exercise the spirituall graces receiued from God, and our selues in all holy duties which God requireth for the obtaining of victory; by which they are more and more confirmed and encreased. So also hereby wee haue great cause to bee more carefull and watchfull ouer our hearts and wayes, seeing we haue dwelling in vs a secrete enemy who watcheth all opportunities to supplant vs and to betray vs into the hands of Sathan and the world; the which should make vs worke out our saluation with feare and trembling; and vvhilest vve stand to take heede of falling; this should cause vs to stand daily and howlerly vpon our guard, and to keepe the spirituall armour girded fast vpon vs as the Apostle exhorteth vs.

Phi..2.12.
1 Cor.12.13.
Eph.6.10.

§ *Seet.7*

*It serueth to
worke in vs pa-
tience and con-
sentment.*
Lam.3.39.

Sixtly, it may serue to make vs goe on in our pilgrimage vvith contentment, and to beare all afflictions vvich are layde vpon vs vvith meekenesse and patience, not onely because vve haue deserued them by this sinne that dwelleth in vs, according to that in the Lamentations; *Wherefore doeth a lining man complaine, seeing he suffereth for his sinnes* but also because wee knowe and haue experience that these corrections are necessary to bridle & mortifie the flesh with the lustes thereof, and serue as drawing salues to drawe out the core of our corruptions, as the launcher and searing yron to helpe and heale our impostumations of sinne, as bitter potions to purge away our corrupt humours, and as salt to season vs, that we may not be tainted and perish in our fleshly putrefaction; and to make vs more wise & wary, that we may not nourish our enemy, but mortifie & crucifie it, seeing it is the chiefe authour of all our calamities.

Seauently,

Of the causes of this conflict.

Seauently, it is profitable for the weaning of our hearts & *Seet. 8.*
 and affections from the world, and to make vs long after *By this conflict*
 our heauenly happinellse, when as wee finde our selues tyred *our heartes are*
 and wearied in fighting, not onely with forraigne foes, but *weaned from the*
 with these intestine and secret traytors in our owne bowels; *world.*
 whereas if hauing gotten full conquest we should haue con-
 tinuall peace and our victory crowned with earthly prope-
 ritie, wee would neuer so much long after our heauenly
 happinellse. And this chiefly made the Apostle to long af-
 ter his dissolution and to be with Christ, because he found
 himselfe so often toyled with this *lawe of his members*, and *Phil. 1. 21.*
led away captiue by his sinnefull flesh. Eightly as it maketh vs *Rom. 7. 23.*
 to long after the crowne of victory, so it will make it, when
 we shall obtaine it much more glorious; for the Lord will
 haue vs first to fight and ouercome our spirituall enemies,
 and then hee will reward vs with the crowne of victory;
 first he will haue our spirituall graces exercised and mani-
 fested in the conflict, and then being approued he will giue
 vs a proportion of glory according to the proportion of
 our graces. So our Sauour promifeth (not to the Souldi-
 ars which lye quietly in their garrison, assaulted with no e-
 nemy) but to them who fighting ouercome, that they shall
 sitte with him on his throne, cloathed with white ray-
 ment, and shall eate of the tree of life, which is in the mid-
 dest of the Paradise of God. And this order *Paul* vseth in
 laying hold on these blessed hopes, first to fight the com-
 bate, and then to receiue the crowne. *I haue* (saith hee)
fought a good fight, I haue finished my course, I haue kept the
faith; henceforth is laide vp for mee a crowne of righteous-
nesse. *Apoc. 2. & 3.* *2. Tim. 4. 8.*

Lastly, as it is profitable that these reliques of sin should
 remaine in vs, and also sutable and seasonable to the time
 and place wherein we liue. For it is appointed by God that
 we shou'd not in this life attaine vnto perfection, but that
 we should onely labour after it and attaine vnto it in the life
 to come; that we should, whilst we be heere. be in our
 nonage and come to our perfect age in Christ and our
 heauenly

& Seet. 9.
This conflict is
sutable for the
time and place
wherein wee
liue.

Of the causes of this conflict.

heauenly inheritance after wee are dissolued and bee with Christ. This world is appoynted for our painfull pilgrimage, wherein we must toyle and trauell, indure many miseries and be indangered to the malice and furious assaults of our spirituall enemies; and it is not seasonable to expect our rest and ioyes, vntill we be ariued saufe in our owne country. Finally it is appoynted of God to the place of our warfare, and therefore we must not looke to haue our enemies quite expelled or vanquished, but here wee must fight dayly and approue our faith and Christian valure to our cheif soueraigne; and then afterwarde when by death we haue gotten a full and finall conquest, we shall be crowned with the crowne of victory. Finally it is not Gods pleasure that wee should in this life attaine to our full stature and perfect measure of sanctification and holinesse, but that wee should bee still growing from one measure of grace to another, and by peecemeale consume the body of sinne which hindreth our growth, vntill by death it be fully abolished.

CHAP. III.

Of the formall and essentiall causes of this conflict.

§ Sect. I.

*That there was
no conflict in man
in the time of
innocencie.*



We haue shewed the chiefe efficient causes of this conflict: let vs now consider of those causes which are formall and essentiall; and because contraries are best illustrated by their contraries, as heate by colde, darknes by light, and the miseries of a dangerous warre, by the blessings and benefits of an happy peace; let vs consider (that wee may reduce this discourse *ab ovo*, euen the first principles and grounds) how that there was a time, when this conflict and ciuil broyles were not to be found in the little world of man. The which was two-fold, the one was that truly golden age, in which man created according to Gods own image liued in the state of innocencie, when as there was

Of the formall and essentiall causes of this conflict

a blessed peace and heauenly harmony betweene the body and soule and all the faculties, powers and parts of them both. For the vnderstanding being inlightened from God with heauenly wisdom, did both knowe and obserue the lawe of nature written in the heart; the which serued as a iust rule, whereby it was directed in the knowledge of good and euill, truth and falsehood, right and wrong. Wherein the iudgement being thoroughly informed, the minde gaue vnto the will true euidence and information, concerning all things presented vnto it, the which it readily receiued, cheerefully embracing what it approued, and refusing and auoyding what it disallowed. The affections also quietly and ioyfully obeyed reason as their Lord and Soueraigne, like souldiars following their Captaine, and as blinde men doe their guides; and the body was both a fit and ready instrument vnto the soule for the executing of all good designs, and in all things like a faithfull seruant was ready at commaund. And thus whilest the vnderstanding and reason, placed as Gods vice-roy in vs obeyed him as the supream Soueraigne, the will was also ruled by reason, and the affections with all the parts of the body were subiect vnto them both; and all conspiring and agreeing together made a sweete harmony, and like louing and wel-agreeing subiects in a well ruled common-wealth, they all stood firme in their vnited forces.

But when Sathan the arch-enemy of mankinde, and chiefe authour of all discord and dissention, saw and seeing eniued our happy estate and condition, hee plotted all meanes whereby he might worke our ruine. And perceiving, that though our estate were strong, yet it was mutable, wee being left of God to our owne free will, either to stand or fall, to retaine the good, or to chooseth the euill; he mustreth together all his forces, and layeth siege to this wel-walled and strong manred Citie; against which hee could no more preuaile, then the *Grecians* at the siege of *Troy*, by powerfull violence and fierce assault, till with his *Simon-like* or rather serpentine subtilties, he had perswaded

§ See 2.

*How the causes
and occasions of
this conflict were
begun in vs.*

When and how this conflict began in vs.

vs vnder shewe of loue and peace to put of our armour, of created graces, and to pull downe with our owne hands the walles of our defence. And then seeing vs thus weakened and disarmed; and yet lying in the drunken and drowlie sleepe of retchlesse security, he entred in vpon vs accompanied with a crewe of hellish souldiars the first and chiefe whereof were disobedience, vnbeliefe in God, and credulitie to the Diuell, damnable pride, enuie discontent, aspiring ambition, and vnthankfulness. All which being let in by that breach which our free will abusing it libertie had made in our soules, presently they all fell to burning, sacking, and spoyling vs of all Gods rich graces, our created wisdom and holinesse, and surprised all our strong holds, making themselues conquerours of all our powers and parts, and euery one of this hellish crewe and sinnefull vices chusing for their dwelling and possession those places and parts which they thought most fitting for them. As for example ignorance, error, curiositie and many thousands of sinnefull vices choosing for their dwelling and possession those places and parts which they thought most fitting for them. As for example ignorance error, curiosity and many thousands of sinnefull imaginations, like the *Iebuzites* surprize and keepe the chiefe tower of the minde; worldlinesse and prophanesse, subdue and hold reason in subiection; peruerfnesse and rebellion surprize the will; but in the heart there are encamped (as it were in the chiefe market place of the citie) such a multitude of our hellish enemies, as cannot either be named or numbred, euen many legions of vnlawfull lustes, infidelitie, wicked hopes, hellish dispaire, hatred of God, loue of the world, pride, disobedience, deceipt cruelty, ambition, couetousnesse, voluptuousnesse with the rest. All which with innumerable others of this hellish army, being entred; did not vterly race downe this goodly built Citie, but onely killing and casting out Gods graces which were the naturall inhabitants, they kept their holds and places for their owne vse and dwelling. Neither were the substance of the soule or body, or the essentials, the powers,

When and how this conflict began in vs.

powers, parts and faculties of them, lost, annihilated or utterly destroyed by the fall of our first parents: (although their energy and vertue was greatly impaired; their edge blunted, and vigour deaded) but onely those excellent qualities, and rich ornaments of heauenly wisdom, holinesse and righteousness, wherewith they were beautified after Gods owne image, were quite taken away. The which (being as it were the strong garrison which kept the Citie) were no sooner expelled, but the sinnefull lusts triumphing in their victory, held all vnder their subiection to the diuels use as their chiefe Soueraigne.

Now there was not in either of these estates this combat and conflict in vs betweene the flesh and the spirit whereof we intreate; not in the state of innocency, for then was there in vs a sweete harmony and consent betweene all our powers and parts of soule and body, and there being no sinfull lust or vnruely passion in vs, but a great multitude of well-agreeing graces wee enioyed a blessed peace. Nor in the state of corruption was there any such conflict, because the strong man Sathan possessing all, all that hee possessed was in peace; onely (as it happeneth often among soldiars of the same band; who strue one with another about the booty and prey) there was some contention betweene the will and the conscience, and betweene one vnruely passion and another, but it was onely like those hot contentions betweene the Iesuits and the Priests, who much disagreeing about profit and soueraigntie one with another, yet all agreed and ioyned together, as one man, like true vassals, to doe all seruice to their Lord God the Pope, yea (as it may probably be suspected) euen their quarrels and contentions, were part of his seruice, and in their disagreeing they yeelded obedience to their holy father; for so in like manner in the hottest contention betweene our sinnefull lusts, they yeelded their obedience to the diuell as their chiefe soueraigne, who if he sawe by this strife any disadvantage arising to his hellish kingdome through this hot contention, was both able and ready to accord their differences (as the Pope did

§ Sect. 3.

No conflict betweene the Flesh and the Spirit in the state of corruption.

Of the formall and essentiall causes of this consuilt.

did those betweene the Priests and Iesuites) and so to ioyne them together like friends in doing him seruice.

§. *Self. 4.*
The peace of the
vniuerse
more pernicious
then the most
dangerous
warre.

But this hellish peace was ten thousand times more dangerous & pernicious to our poore soules and bodies, then the most cruell and perillous war to the weakest enemy; and so much the rather because we had no apprehensio of the danger, nor feeling of our own misery. Because we were borne the bondslaues of the diuell, and so still brought vp in doing him seruice in the vnfruitfull workes of darkenesse, for which wee had onely the present pay of worldly vanities, though when wee had laboured most in his toyle some workes, we were oftentimes cozened of our wage. Herein like vnto the *Israelites* vnder the *Egyptian Pharaoh*, who when they were best vsed, had but their onions, garlick and fleshpottes, wherby onely they were but better enabled to doe their drudgery and worke in their bricke-kils, and sometime in stead of these poore comforts, they had for all their labour, sore beatings and cruell blowes; and yet being bred in this seruitude and knowing no better, they rather chuse to returne vnto it againe, then to take any paines in going to the land of promise. So and much worse was our miserable bondage to the *Pharaoh* of hell, for at the best we had for all our drudgery, but the stinking garlick and onyons of worldly vanitie, which he gaue not for loue to vs, but in loue to himselfe, giuing vs this food (as the rider giueth prouender to his horse) that wee might bee the more hartened to doe him seruice. And out of his hellish hatred and cruelty towards vs he often withheld from those who did him most faithfull seruice, this pay of earthly prosperitie, and in stead thereof afflicted and misused them with the blowes and stripes of misery and affliction. Neuerthelesse being borne and inured to this hell (in thraldome (such was the height of our misery) wee desired still to liue and dye in it, taking our whole delight, and placing our chiefe happinesse in pleasing our tyrannicall maister by seruing him in the workes of darkenesse and doing all abominable wickednesse; although wee were sure after that

Of the formall and essentiall causes of this conflict.

wee had beene toyled in his seruice and scorched in his bricke-killes, we shou'd for the accomplishment of our reward be cast into the fire of hell.

§ Sects.

*Gods infinite
loue in sending
his only sonne to
redeeme vs,
made way for
this spirituall
conflict.*

But when we were in this desperate condition, and now come to this height of misery, that we desired still to liue in it, and (like the *Israelits* with *Moses*) would haue beene angry with any who should haue offered vnto vs meanes of deliuerance, because not onely our other parts and faculties, but also our willes and hearts, our loue and liking, with all other our affections, were enthralled in this seruice, and voluntarily leauing their Lord and creatour, wholly adhered to *Sathan* and delighted to doe his will: euen then our gracious God, infinite in all mercy and goodnesse, of his meere grace and free good will, sent his onely sonne into world to redeeme vs with his precious death, to vanquish and subdue all the enemies of our saluation, and to set vs at liberty, who were eie bondaged, and were so in loue with our thraldome, that wee did not so much as desire to bee freed from it. Who hauing thus paid the price of our redemption, and provided a soueraigne salue for all our sores of sinne, doeth not so leaue vs (for then wee should haue ben neuer the better) but applyeth the power and efficacy of his merits vnto vs, and (as it were with his owne hand) layeth the plaister vpon our mortall wounds, whilest by his word made effectuell by his spirit, he maketh knowne vnto vs this excellent worke of our redemption, and the promises of grace and saluation made to all beleeuing and repentant sinners, by which he begetteth this faith in vs, wherewith, as with an hand, we lay hold on and apply vnto vs his righteousness, death and obedience for our iustification and redemption and so in respect of right we are freed from our sinnes, so as they cannot condemne vs because God in *Christ* hath forgiven them, and also from the tyranny and thraldome of *Sathan*, death, hell and condemnation, so as they shal be neuer able to hurt vs or lay any thing to our charge. And not resting here, our powerfull Sauour sendeth his spirit with many legions of his graces into our

Rom. 8. 1-32

Of the conflict it selfe and the manner of it.

hearts, who pul vs out of the dominion of sinne and Sathan, so as they cannot rule and raigne in vs as in times past, regenerate and purifie vs from the filth and corruption of sin by power of the same death which deliuered vs from the guilt and punishment due vnto it, and enable vs to serue God in newnesse of life by applying likewise vnto vs the vertue of his resurrection.

§ sett. 6.

Sanctification begun and not perfected is the formall cause of this conflict. first because of the greates contrariety betweene grace & corruption.

But this (as I haue before shew'd) is onely begunne and not perfected and accomplished in this life, nor for want of sufficient vertue in Christs death and resurrection, but through the weakenesse of our faith we being but partly regenerate and partly vnregenerate, in part spirituall and in part carnall. And that I may follow the similitude, though the great tyrant Sathan be thrust from his throne, (so as hee cannot any longer rule vs as a King, yet hee is not quite expelled out of our quarters, but still he molesteth vs as an enemy and though the legions of his lustes are beaten from the strong holds, and driuen out of the market place and chiefe gate of the City, yet they lye lurking in the suburbs and secret corners; and no sooner giue wee them through our retchlesnes the least aduantage, but they steale through our sleepey watch and guard, or cunningly thrust in at some posterne gate, and so assault vs with all violence and malice. So that there may be two maine and essentiall causes giuen of this conflict betweene the spirit accompanied with Gods graces, and the flesh attended with many sinnefull lustes; the one is the antipathy and contrariety which is betweene them, which is exceeding hostile and full of al emnity and opposition, as it may appeare if we consider the contrariety of their natures for what is the spirit, I meane the created spirit infused into vs, but the qualitie of holines and righteousness renewed according to Gods image? And what is the flesh, but the defacing of this image, the deprivation of this originall righteousness, and the staine of naturall corruption which hath ouerspread and defiled all the powers and parts of our soules and body? so that the flesh resisteth the spirit in a double opposition, both as it is a priuation

Of the conflict it selfe, and the manner of it.

uation and want of righteoufnesse, and as it is a corruption making vs prone to all vnrighteousnes. And therefore the contrarietie which is betweene them is as great and vnreconcilable as betweene light and darkenes, health and sicknesse, heate and colde, good & euil, so that the prospering of the one is the ruine of the other; the encreasing of the one is the decreasing of the other, and the ones preuailing and victory, is the others weakening and vtter ourthrow. The other is their cohabitation and dwelling together in the same place and subiect, which ministreth vnto them mutually occasion, and imposeth a necessity of their continuall opposition, euen as when fire and water, heate and colde meete together, there can neuer bee any agreement, or so much as a truce till the one of them haue gotten the vpper hand, and the other as much as lyeth in the power of the contrary quality, be subdued and abolished.

Neither are we so to conceiue it as though these enemies *§. Sect. 6.* so opposite dwelled in the same City, but in diuers holds, or *Secondly because* in the same man in respect of his diuers parts, but euen (as *these enemies so* it were) in the same house and chamber, in the same faculties *contrarie and* and parts. More plainely, the flesh doeth not onely dwell in *opposite dwell together.* the body or inferiour and sensuall parts; and the spirit in the soule alone, or the intellectuall and reasonable faculties, for so they might part their bounds & dominions, shut the doore against one another, and sometime enioy a peace or truce without the others molestation; but in the same vnderstanding & will, body and affections, so that the whole soule in respect of it diuers faculties, is partly flesh and partly spirit, and cannot bee deuided but onely distinguished, the vnderstanding, will, affections and body being partly regenerate & partly vnregenerate, partly sanctified by Gods spirit, and partly sinnefull and corrupted with those reliques of sinne remaining in them. For example the image of God is in part renewed, and the image of sinne and Sathan in part remaineth. As in the vnderstanding ignorance is inchoatiuely dispelled & driuen away, and the light of knowledge shineth in it, not perfectly, but still the fogge and mists

Of the manner of this conflict.

of ignorance remaining, obserue this light being wholly mingled with it. So the perversenesse and rebellion of the will is changed into loyalty and obedience, but yet imperfectly, and therefore the reliques of corruption remaining, the same will obeyeth and rebelleth, willeth and nilleth both good and euill; the affections which were corrupted and disordered, are by the spirit sanctified and reduced to order, yeelding their obedience to their soueraigne holy reason; but this sanctification being but begunne and imperfect, the reliques of corruption doe still remaine, so that the same man both loueth and loatheth both spirituall and carnall things, trusteth and distrusteth God, and contrariwise distrusteth and trusteth in the creatures, hopeth and dispaireth in Gods mercy, feareth God and immoderately feareth man, humbleth himselfe before God ascribing vnto him the whole glory, and is puffed vp with pride, arrogating some part of that which is due vnto God onely vnto himselfe. So the same appetite being but in part sanctified, is partly temperate and partly intemperate, partly sober and partly addicted to exesse; and the same body in the like respect, is partly the instrument of righteousnesse vnto holinesse, and partly the instrument of vnrighteousnesse vnto sinne. In which respect the new man and regenerate part, may fitly be compared to a childe, which is perfect in all the parts of a man in the first howe he is borne, but yet litle and weake in respect of his strength and stature, notwithstanding still increaseth and growing till hee come to be a man of ripe and perfect age. And contrariwise the part vnregenerate is as fidly resembled to an olde man, worne out with age & decrepitude, who also hath in him all the parts of a man, but yet weakened and enfeebled. Who though hee hath a greater stature, yet is not much stronger then a childe; and though hee bee, yet herein is his disadvantage, that whereas the other encreaseth daily and waxeth stronger, he decreaseth and decayeth, waxing euery day more feeble then other, till at last by death all his strength is wholly abolished, so as now the weake childe being growne to mans

Of the conflict it selfe, and the manner of it.

age, may triumph ouer him and trample on his graue.

Yea but how can such mortall enemies and contraries
 so oppositely dwell together without the abolition and utter
 destruction of the one party, seeing they doe not onely lye
 the *Canaanites* and *Israelites* dwell in the same land, or the *I-*
sraelites and *Iebusites* in the same City, but in the same man,
 and which is more not in diuers, but euen in the very same
 part and faculty. To this I answer, that though these con-
 traries cannot dwell together in their prime vigour and full
 strength, & therefore in the state of perfection, there could
 be no conflict, because there could be no flesh, nor yet in
 the state of corruption, because there could bee no spirit,
 yet they may, when their degrees are abated and their vi-
 gour and full strength is somewhat blunted and deadded.
 In which respect this residence of the flesh and spirit, is fic-
 tly compared to the residence of the light and darkenesse
 in the ayre, in the twilight or dawning of the day, when as
 there is not one part of the ayre darke and another light,
 but the whole ayre partly light and partly darke, the darke-
 nesse and light being mingled together; or of heate and
 colde in the same luke-warme water, where they are not
 diuided in place, but the whole water is partly cold and
 partly hot; or of water and wine in the same vessell, in
 which there is not one part wine and another water, but
 the whole mixture is partly water and partly wine; or of
 sicknes and health in those which we call weake and sickly,
 through some spice or reliques of an *Ague* or *Feauer*; of
 whom it cannot be saide, that hee is sicke in one part and
 sound in another, but that he is partly healthy in his whole
 body, so far forth as he is recoured, and partly sicke so farre
 forth as the reliques of his sicknes remaine in him. In all
 which these contrary qualities doe not friendly conioyne
 themselves, nor agree one with another, neither doe they
 communicate their properties, vertues and contrary quali-
 ties to produce this mixture, but both of them stand still in
 hostile rearmes in the same subiect, labouring continually to
 get the victory, and wholly abolish his enemy & opposite.

§ Sect. 7.

*How such con-
 traries can
 dwell together
 and not abolish
 one another.*

What this conflict is and the causes of it.

CHAP. IIII.

Of the Combate it selfe and the manner how it is fought in vs.

§ Sect. I.

When wee are called by God to this conflict.



Ec haue shewed what are the causes of this conflict; and now we are in the next placeto speake of the combate it selfe, & of the manner how it is fought in vs. To which purpose we are to know, that the acceptable time and

day of saluation being come, when as the Lord is purposed to deliuer vs eternally out of the hands and power of sinne and Sathan, reigning and ruling in our hearts as Kings, yea Gods, as the Scripture speaketh; holding the whole man with all the powers and faculties of his soule and body in subiection to doe their will; that for the time which remaineth, we may be his seruants and souldiars, to obey him in all things, and to make warre vnder his standard, against the spirituall enemies of our saluation, it pleaseth him by the ministry of his word, made effectually by the operation of his spirit, to open our blinde eyes, that we may see and plainly discerne, that wretched bondage vnder sinne and Sathan in which we liue, the innumerable miseries into which it plungeth vs for this present life; and that hellish condemnation and euerlasting torments, which if we liue & die in this thraldome, doe attend vs in the life to come. Thereby is discovered vnto vs the tyranny of the diuell, whereby he reigneth and rageth in vs, working our hearts to his will, and inclyning vs to drudge in his seruice, for no other reward but the vncertaine pay of worldly vanities, which shall be accompanied with endlesse destruction; the vgliness and intollerable waight of sinne which as an heauy burthen presseth vs downe to hell, the terrible wrath of God inflamed against vs by our sinnes, and the curse of the lawe ready to attach vs. Finally that our liues be momentary and vncertaine, and therefore also the pleasures

Rom. 6. 12.

2 Cor. 4. 4.

2 Tim. 2. 26.

Of the combate it selfe, and how it fighteth in vs.

asures of sinne can bee but alike vnshure and of short continuance; but the life to come and both the pleasures and ioyes, and the paines and torments of it are euermlasting, and there is no hope to enioy the one and escape the other if wee liue and dye in our present condition. And thus when by the ministry of the word wee are brought to a sight and sense our damnable and wretched estate, our sleeping consciences are awakened, our hard and flintie hearts are throughly humbled and softened, bruised and made contrite, so as our former carnall securitie being shaken of, we relent and mourne in the sight of our sinne and misery. Being thus cast downe and humbled, the Lord by the preaching of the Gospell maketh knowne vnto vs his loue in Christ, the infinitenesse of his mercy and goodnesse together with that singular pledge there, of his deare and onely sonne, giuen to the death for our redemption; the sweet promises of the Gospel assuring all of the mercy & forgiveness of their sins, & deliuerance out of the hands of all our spirituall enemies whom Christ by his death hath vanquished and subdued, and of eternall life and saluation of body and soule, if wee will lay hold vpon Christ and his righteousness by a liuing faith, and bring forth the fruits thereof by forsaking our sinnes and turning vnto God by vnfained repentance. Which meanes of comming out of our present misery and of attaining to a better estate, being made knowne vnto vs, we begin to conceiue that there is some possibilitie of comming out of the thraldome of sinne and Sathan, and of attaining to saluation; the which inflameth our hearts with an earnest to come out of our bondage, and to this ende, to be made partakers of Christ and his righteousness, who alone can helpe vs, and a firme resolution to deny our selues and all other meanes as vaine and vnprofitable, and to cast our selues wholly vpon our Saniour Christ for our iustification and saluation. From hence ariseth a constant endeaour in the vse of all good meanes to attaine vnto faith, whereby we may be assured of Christ and his benefits, and particularly apply them vnto

Of the conflict it selfe and the manner of it.

Phil. 3.

§ Self. 2.

*The second sum-
mons to this
conflict.*

our selues for our owne vse, which being likewise wrought in vs by the sweete and gracious promises of the Gospell and we thereby perswaded of the pardon of our sinnes, of Gods loue and our owne saluation, in the next place we desire to haue our assurance confirmed more and more by a lively sense and feeling, and an experimentall knowledge that we are by Christ our redeemer deliuered out of the hands of our spirituall enemies. To which ende we desire the assistance of Gods grace and holy spirit, by which we may be actually deliuered out of the bondage of sinne and Satan, that they may no longer haue dominion ouer vs, and to finde and feele the vertue and power of Christ Iesus his death as effectuell for our sanctification as our iustification, for the enriching vs with sauing grace, as for the assuring vs of eternall glory, for the iheraising and subduing of vs, a corruption of hope, as for the freeing of vs from the guilt and punishment, which desires are no sooner wrought in vs by the ministry of the word, made effectuell by the inward operation of Gods spirit, but presently the Lord, rich in mercy and goodnesse, by the same meanes doeth satisfie them, and lendeth his spirit accompanied with a strong army of sanctifying graces to take possession of vs for his vse, to raigne and rule in vs, and to thrust downe Satan from his throne, and to depose him from his regencie or rather tyranny ouer vs, and to subdue, kill and mortifie all those garrisons of sinfull lustes, so as they shall not be able vnder their great Generall to rule & raigne in vs as they did in former times. For example hee causeth knowledge, spirituall wisdom, iudgement, discretion, holy reason and spirituall cogitations to enter into the head, and by stronge assault to encounter ignorance, curiositie, carnall wisdom, error, rash giddinesse and carnall imagination; Christian resolution and holy obedience to enter the will and to set vpon cowardly feare and vnconstancy, vnflexible stubbornesse and stiffe rebellion, faith and loue with innumerable numbers of holy affections to take possession of the heart, and

Of the conflict it selfe and the manner of it.

to subdue & vanquish infidelitie, selfe-loue and loue of the world, with those many legions of vnlawfull lustes and vn-ruly passions which Sathan had placed in it; spirituall concupiscence and holy desires, temperance, sobriety, and chastity, to seate themselves in the inferiour faculties and sensuall appetite, and so thrust out, and to hold possession against carnall concupiscence, worldly lustes intemperance, wantonnesse and vncleannesse with the rest of their opposites; Finally puritie and honour, to seaze vpon the body and all the members thereof, and to driue out and cleanse it from all vncleannesse and noysomnesse, wherewith it had beene defiled like a filthy stye of impure beastes, through the inhabitation and abuse of sinfull lusts.

Which royall and heauenly army of Gods sauing graces, led vnder the conduct of his holy spirit, doe no sooner enter the field and encounter their enemies, but presently they put them to the worke, and causing them to retire doe get the victory. Sathan the strong tyrant that held all in quiet possession and ruled as hee list, is put to flight, spoyled of his power and regency, and the spirit of God seateth himselfe vpon the throne, and the flesh and the lusts thereof in the first conflict receiue such deadly wounds that they neuer recover of them, but languish in a continuall consumption till at last they bee wholly abolished. And therefore being in the first battell thus weakened, foyled and discomfited, they haue neuer the courage afterwards in a martiall maner to proclaime warre against the spirit, and the army of Gods graces which doe accompany it, to bid the battell and to fight against them in a pitched field; but craftily and cunningly reentrouping their scattered forces, they like the sauages or *Irish* kernes, will onely fight vpon aduantages; and therefore make secreete ambuscadoes, and hide themselves (as it were) in the woods and thickets from which they sally out at vnawares, when we are most secure, and so skirmishing with vs they sometime wound and foyle vs and for a time cause vs to retire. And so otherwhils they set out some booty of worldly profit or pleasure, with which

§ Sect. 3.

The manner of the conflict it selfe

Of the conflict it selfe and the manner of it

which they allure vs to come, when wee thinke not of it, within the danger of their shot, & sometimes (as it were in the night) when wee are brought into a deepe sleepe of rechelesse securitie, they make some inuoades vpon vs, waite and spoyle, and doe much mischiefe, firing our hearts with vnlawful lusts, corrupting or gagging the conscience which as the centinell should giue vs warning of their approach, wounding and misleading the will vnto some peruerfnesse, and carrying the members of the body as captiues vnto sinne. But when the spirit taking notice of these conflicts riseth vp to giue them battell, gathereth his scattered forces and entering the field soundeth the alarum to the fight, then the rebelles quit their standings and runne away or yeele themselves as captiues to suffer the punishment which their rebellion hath deserued. Howbeit they doe not long continue vnder subiection, being onely kept vnder by slauiish feare, but vpon euery opportunitie they rebell againe, and giue fresh assaults to Gods graces in vs, though in the ende they are assured of an vtter ouerthrow; like herein vnto theeues and cutpurses, who when they are apprehended and cast into prison, are only restrained from their wicked courses, but not reclaimed and amended; or vnto gally-slauers who are forced to labour at the command of their enemies, whilest they are tyed in chaines and feelee the smart of the whip, but no sooner doe they breake loose and make an escape, but they are ready to encounter with all fury the same persons who not long since they so seruilely obeyed; ordinarily like vnto their father diuell, who though he be continually foyled and put to flight, yet is so wholly transported with his inueterate mallice, that hee continually opposeth God in all things especially in the saluation of his Elect, and maketh continuall warre against *Michaell* the Arch-angell, or the Prince of Angels *Iesus Christ*, and the army of his Saints, though he be not able to preuaile against them.

Now this fight betweene these enemies is maintained on both sides not by handy blowes, sword and shield, pike and shot, for of the fight of the spirit the *Apostle* saith, that

Of the conflict it selfe and the manner of it.

that though we walke after the flesh, yet we doe not warre after the flesh. (For the weapons of our warfare are not carnall but mightie through God to the pulling downe of strong holds) *ca.* 2 Cor. 10. 3. 4. 5
 sing down imaginations, and euery high thing that exalteth it selfe against the knowledge of God, and bringing into captiuitie euery thought to the obedience of Christ. And hauing in a readinesse to reuenge all disobedience, when your obedience is fulfilled. But as the enemies are spirituall, so is the maner of the fight spirituall, by inward lusting and concupiscence, whereby motions and inclinations, either good or euill are stirred vp in the heart and soule. And thus there is a contrary lusting betweene these enemies: the flesh lusting against the spirit, and the spirit against the flesh as the Apostle plainly teacheth vs. In which their contrary lusting, they both of them mainly ayme at two generall ends.

Gal. 5. 17.

The first ende at which the flesh in it lusting aymeth, is to stirre vp and incline vs vnto such lustes, desires and motions, as are sinnefull and contrary to the lawe of God, as to infidelitie, impenitency, pride, selfe-loue, hatred, enuy, vncleannesse, couetousnesse and such likes; or to speake more distinctly, it endeauoureth to beget and stirre vp, preferue and nourish euill cogitations in the minde, wicked inclinations in the will and sinnefull affections and desires in the heart, in which respect it is fitly compared to a fiery furnace or boyling potte, which continually send vp sparkes and smoke; and by the Apostle *James* it is likened to a filthy harlot, which by her alluring baytes inticeth to commit folly with her, vpon which followeth the conception and birth of sinne and death. And our Sauour Christ telleth vs, that from within, euen in the heart, (that is the sinnefull flesh and naturall corruption, which chiefly resideth in the heart) proceeds euill thoughts, adulteries, fornications, murthers, thefts, couetousnes, wickednesse, deceipt, lasciuiousnes, an euill eye, blasphemy, pride, foolishnesse, &c. Contrary to this is the lusting of the spirit, which endeauoureth to stirre vp & perseuer good motions & inclinations in vs, as good meditations in the mind, good resolutions in the will, good de-

§ Sect. 5. *The first end at which the flesh aymeth in lusting against the spirit.*

Iam. 1. 14. 15.

Mat 14. 18. 19.

Of the conflict it selfe and the manner of it

1 Ioh. 2. 20.

1 Thes. 5. 19.
Psal. 16. 7.

Esa. 30. 21.

Ioh. 16. 8. 13.

§ Sect. 6.

*The second manner
end at which the
flesh aymeth in
lusting against
the spirit.*

desires and affections in the heart which are comfortable and agreeable to the holy will and word of God. Thus the Apostle *Iohn* saith, *that we haue receiued an unction from the holy one whereby wee knowe all things.* And Saint *Paul* exhorteth vs not to quench the spirit, that is the good motions which arise from it, as it were sparkes from the fire. So *Dauid*. *I will blesse the Lord who hath giuen mee counsell; my raynes also instruct me in the night season,* that is, those sweete meditations and motions which the spirit secretly in the night season putteth into our mindes and hearis. And the Prophet *Esay* saith, *that the eares of the faithfull shall heare a voyce behind them, saying. This is the way walke yee in it, when they turned to the right hand, and when they turned to the left.* Which is to be vnderstood not onely of the voyce of Gods Ministers, outwardly speaking vnto vs in the ministry of the word, but also of the voyce of the spirit, secretly by the good motions thereof leading vs into all truth. For so our Saviour accordingly prometh, that hee would send his spirit the comforter, who should conuince the world of sinne, righteousnesse and iudgement; and that when hee was come, hee should leade the faithfull into all trueth; and reueale vnto them things to come.

The second maine thing at which the flesh aymeth in this conflict is, either to repress and smother the good motions and inclinations which the spirit excite and stirreth vp in vs, or else to poyson and corrupt them, that they may become vnprofitable and turned into sinne. So when the spirit moueth vs to performe some good duty of Gods seruice, of iustice or mercy, it will labour to quench this motion, and to withdrawe vs from it, either by alluring vs vnto neglect it, and to spend our time rather in pursuing worldly vanities, or by perswading vs, that there is such difficultie in it, that wee shall not bee possibly able to compasse and atchieue it; or if we doe that it will not bee worth our labour, or finally by intyng vs to deferre and delay it, because we may be fitter, or haue better opportuni-

tie

Of the manner of this conflict in our severall faculties.

ie to performe it hereafter, then at this present; in which respect the Apostle saith, that through this opposite lusting of the flesh, *we cannot doe the good we would.* But if it cannot

perswade vs either vitterly to neglect the duties of Gods seruice which he commaundeth, or to deferre them till we get some better opportunity, then it will endeauour to interrupt and distract vs in them and to staine them with our corruptions and imperfections that they may not bee acceptable. As when we set our selues to pray or heare the word, it will put into our mindes worldly cogitations and wandering thoughts, that so we may not intende these holy exercises or else oppresse our hearts with drowisie dulnesse, deadnesse of spirit and carnall wearinesse, so as we cannot performe them with any chearefulnesse. And of this the Apostle complaineth; namely, *that when he delighted in the lawe of God in the inner man, he sawe another lawe in his members, warring against the lawe of his minde, and bringing him into captiuitie to the lawe of sinne which was in his members.* And this is the cause why our best righteousness becomeeth like a *menstruous cloth*, and why our best prayers, neede to be perfumed with the sweete odours of Christs intercession, before they can ascend vnto God, and become sweete incense in his nostrils.

Gal. 5. 17.

Rom. 7. 22. 23.

Esa. 64. 6.

Contrariwise the spirit laboureth and endeauoureth to § *Self. 7.*

suppress and subdue those euill motions which the flesh rayleth in vs, and still moueth vs to take the first and best opportunities of seruing God and doing his will. So also it purifieth our hearts by faith from all our sinnefull corruptions, and maketh vs to labour and strue against our infirmities and imperfections that wee may with seruency of spirit and chearefulnesse of heart performe all holy seruice vnto God; and when in these our endeauours wee come short of our desires, through this sinfull flesh which

The ends at which the spirit aimeth in lusting against the flesh.

doth so easily encompass vs, it moueth vs to bewaile our imperfections, and still more and more to labour in the vse of all good meanes, whereby wee may attaine vnto more perfection; as wee see in the example of the Apostle *Paul*,

Hbbr. 12. 4.

who

Of the conflict it selfe and the manner of it.

1 Cor. 9. 27.

Rom. 7. 23. 24.

Phil. 3. 12.

1 Ioh. 3. 9.

who kept vnder this body of corruption, beating it, as it were, blacke and blewe, that he might hold it with the lusts thereof in subiection; whereof when hee sayled and was either hindred from doing good, or led captiue vnto sinne, he makes lamentable complaints of these rebellious lustes; and not contenting himselfe with that portion of grace and godlinesse vnto which hee had attained, hee forgate what was past and still did labour and strue to attaine vnto more perfection. And thus the spirit mastereth and subdueth the flesh so as it cannot haue full libertie, and take it full swinge in sinne, as it desireth according to that of the Apostle. *Whosoener is borne of God dooth not commit sinne, for his seede remaineth in him, and hee cannot sinne* (namely like the vnregenerate with full swing and consent of will) *because he is borne of God.*

CHAP. V.

Of the manner of the fight betweene the flesh and the spirit in our seuerall faculties and parts.

§ I. Sect. I.

The conflict betweene the flesh and the spirit in the minde.

Est mihi mens duplex altera bona et boni sequax: at terra mala et mali consecretrix: &c.



Vt let vs descend to some particulars, and consider the maner of this fight betweene the flesh and the spirit in our seuerall faculties and parts. And that both the superiour and inferiour faculties. In the superiour, as both the minde and the will whether we consider them seuerally or ioyntly. Concerning the former, the minde of the faithfull being but in part renewed and regenerate, thereliques of our sinnefull corruption doe remaine in it, which continually fight against the renewed graces of the spirit, they labouring to expell and thrust them out, and the other to keepe their possession and continue in them. So Nazianzen; *There is in me* (saith he) *a double minde, the one being* good

Of the manner of the fight betweene the flesh and spirit.

good followeth that which is good, the other being euill followeth also euill. That chearefully and willingly obeyeth Christ, and desireth the light; this contrariwise is deuoted to flesh and blood, and is ready to entertaine Beliall drawing vs to darknesse. Whereof it cometh to passe that this is delighted in earthly things and in the flitting and fraile profits of this life, as though they were the chiefe good, and loneth riotous feastings, hatred, gluttony, and the filthinesse and willy deceits of the workes of darknesse, and goeth the broad way, being compassed about with such a darke cloude of folly, that it saweth vnto it selfe pleasure out of it owne destruction. But the spirituall minde reioyceth in heavenly things, which we enioy through hope, placeth all confidence of life and saluation in God alone, esteemeth worldly profits subiect to innumerable casualties, as vile and contemptible smoke, loneth honest labours, pouerty and laudable cares, and taketh the narrow way that leadeth to life.

Nazianzen. de
calamit. animæ
luz. Tom. 2.
Pag. 934.

§ Sect. 2.

Now this conflict in the minde betweene the flesh and the spirit, may bee diuersly considred in respect of the diuers faculties which belong vnto it. And first the vnderstanding being in part regenerate and sanctified, and in part vnregenerate and corrupted, partly inlightened with spirituall and sauing knowledge, and partly obscured with the reliques of ignorance; and not onely so, but also much defiled and depraued; there is a continuall conflict maintained in it, betweene sanctified knowledge and spirituall wisdom on the one side, and carnall curiositie, palpable ignorance, and that wisdom of the flesh which is worldly and diuellish on the other side. For first carnall curiositie neglecting those things which are profitable necessary and reuealed to this ende that wee should knowe them, labourerth after nice and ydle speculations and curious questions, which as they are vncleane and vaine, so also abstruse and secrete; or else diueth into Gods hidden counsellies which hee hath forbidden vs to search and pry into. But sauing knowledge not onely leaueth secrete things as belonging to the Lord our God, but also represseth and mortifieth, as much

The conflict be-
tweene the flesh
and spirit in the
vnderstanding.

Deut. 29, 29.

Of the conflict it selfe and the manner of it.

Rom. 12.3.

as may be, that vaine curiositie, and restraining vs from going about to vnderstand above that which is meete to vnderstand, it vnderstandeth in sobrietie, according as God hath dealt to every man the measure of faith. It apprehendeth things reuealed as belonging vnto vs, and aymeth more at the vse and fruite in practise, then at the theoric and speculation, and to haue feeling and experience of a little rather then a bare concept and abilitie to discourse of much. And yet it resteth not in a small measure, yea in trueth not in the greatest proportion, but still it laboureth after spirituall growth and encrease daily more and more vntill it come to perfection in Iesus Christ. Secondly, this sauing knowledge continually combatteth with the contrary extreame palpable ignorance, for our vnderstandings are but partly inlightened with the knowledge of Gods trueth, and the reliques of ignorance doe in part remaine. So the Apostle saith that we knowe but in part and see but as through a glasse darkely; and yet we stand not at a stay, but labour to attaine vnto that perfection of knowledge whereby we shall know as wee are known. And this is the cause of this conflict whilest ignorance struiuing to keepe it place in the vnderstanding, rayseth thick mists and darke fogs to obscure the light of trueth, & to put out or dazle the eyes of the mind; and on the other side sauing knowledge doeth endeaour with the sunneshine of trueth shining c'arely in Gods word, to dispell and scatter these mistie fogges by little and little, vntill it shine forth brightly vnto perfect day.

§ Sect. 3.

The conflict betwene spirituall and carnall wisdom.

Iam. 3.15.

Finally spirituall and renewed wisdom fighteth with that wisdom of the world which is earthly, sensuall and diuellsish, as the Apostle calleth it; the one being so wholly taken vp and exercised in spirituall and heauenly things, which it seeth, knoweth and esteemeth, as most excellent, and therefore contemning worldly vanities as drosse and dung, yea losse, in comparison of them, it litle looketh after them, whereof it commeth to passe, that it hath litle policy, either to get and compasse, or to possesse and keepe them; the other being wholly deuoted to earthly things and

Of the manner of the fight betwene the flesh, &c.

and transitory trifles, looketh onely downeward, and not being able to discern the glorious beautie of those diuine excellencies (no more then those eyes which hauing long pored in the darke, can behold the bright beames of the Sunne, but are rather made more blinde then any way enlightened with them) it is onely delighted in beholding those things whose beautie is subiect to the senses and naturall reason; about which being continually exercised, it groweth very wise and quicklighted in discerning them, and very pollitique in plotting and vsing in all meanes both for the getting and keeping of them. And as these two vse contrary Organs and instruments, the one a spirituall, the other a carnall eye; so also contrary meanes and lights to discern their contrary objects. For the spirituall eye is best enabled to see diuine and spirituall things by the cleare light of Gods trueth shining in his word and the inward illumination of his spirit which maketh it better able to discern those things which are spiritual and heavenly; but the carnall eye (like the eyes of battes and owles) not being able to endure this sunne-like brightness, discerneth best of the excellency of worldly things in the night of ignorance, and then it is most cleare lighted to hunt after them, and most willy and pollitique to catch and hold them. And thus it is saide of meere naturall men, that the eyes of their mindes doe only serue them to act cunningly the workes of darkenelle, because they best see with the darkenelle of their vn-derstanding, according to that of the Prophet; *My people is foolish, they haue not knowne me, they haue foolish children, and haue none understanding. they are wise to doe euill, but to doe good they haue no knowledge.* So the Apostle telleth vs, that they that are after the flesh doe minde or sauour the things of the flesh, but they that are after the spirit the things of the spirit; where by sauouring or minding, he meaneth vnderstanding, approving and magnifying these things. The which as it is true of diuers persons and subiects so of the diuers part regenerate and vnregenerate in the same person; and so

1cr. 4. 22

The manner of this conflict in our mindes.

1 Cor. 12. 14.

Mat. 16. 23.

Mat. 16. 16.

§ Sect. 4.

*The conflict betweene the iudgement of the flesh and spirit.*Mat. 22. 29.
Eccl. 9. 2.Psal. 73. 15.
A. 10. 14. 34.
35.

whereas the Apostle saith, *that the naturall man understandeth not the things that are of the spirit*; learned Zancher understandeth it not of him who is meere carnall, but of the vnregenerate part of him who is sanctified. And to in trueth must the like wordes spoken by our Sauour to the Apostle Peter be necessarily vnderstood of his part alone which was vnrenewed. Math. 16. 23. *Get thee behinde mee Sathan, thou art an offence vnto me; for thou saunrest not the things that be of God, but those that be of men*; seeing at this time he was truly conuerted and a famous Apostle of Iesus Christ, who a litle before had shewed that in his part regenerate he sauoured the things of God, by that notable confession of his faith in Iesus Christ.

And thus wee see the conflict betweene spirituall wisdom and carnall; from which ariseth another betweene the iudgement of the flesh and the spirit, for so farre forth as the minde is illightened with spirituall wisdom and knowledge, answerably the iudgment discerning betweene truth and falsehood, right and wrong, good and euill, doth allowe, approue and esteeme the one, and disalloweth, reiecteth and vilificeth the other; but so farre forth as it still remaineth blinded and misled through naturall ignorance, the iudgement mistaketh error for trueth, wrong for right, and euill for good; So our Sauour saith to the Pharisees, *ye erre not knowing the Scriptures*. And David himselfe being ignorant of the state of the godly and wicked in this life in respect of prosperitie and aduersitie, and that these things happen alike to all, was ready by a false iudgement to condemne the generation of Gods children, but after that going into the sanctuary his minde was illightened with the knowledge of the trueth his iudgement then gaue right euidence. And the Apostle Peter being ignorant of the abrogating of the ceremoniall lawe after the death of Christ; and of the breaking downe of the partition wall betweene the Iewes and Gentiles, iudgeth the creatures of God vncleane which hee had sanctified, and that hee was so confined within the land of Iury, that he

Of the manner of this conflict in our minds.

he might not preach the Gospell vnto the Gentiles, but when God by vision had inlightened his minde with the knowledge of the truth, he reformed also the error of his iudgement.

And this is the conflict fought in the minde betweenne knowledge and ignorance, true and false iudgement in which they (as it were) stabbe and wound one another, and interchangeably both preuile sometimes, and sometimes are againe foyled and get the worst. As for example knowledge in the regenerate part of the minde, assaulteth ignorance in the part vnregenerate, and with the light of Gods truth, scattereth and dispelleth the darke mists of ignorance; & soone after ignorance through the neglect of reading, meditation, hearing the word, prayer & holy conferences gathereth strength, and blears againe the eyes of the vnderstanding, that it cannot so clearly at least after a sauing feeling & experimental maner discern the things of God; but then againe knowledge being renewed and strengthened by those holy exercises, recouereth it selfe and winneth the field. So truth in that part of the iudgement which is regenerate entreth the listes, and striketh at error in the vnregenerate part, giuing it such a deadly wound that it neuer recouereth throughly of it, and for the present it may be falleth into a dead sownde, but yet it oftentimes through the helpe of subtile sophistry, nince and sound distinctions & cunning paralogismes, brought in to ayde it by the world and corrupt affections of the sinfull flesh, which make aduantage to themselves by profitable errors, it recouereth strength and truth getteth a foyle for the time; but being againe renewed and confirmed by the light of Gods word, it giueth error in the end a shamefull ouerthrow.

Self. 5.

How these faculties of the minde preuaile one against the other.

From hence we learne what is the cause why men not onely very learned, and endued with a great measure of knowledge, but also regenerate, godly and religious, doe often in their iudgement much differ from one another in the points of Religion; namely because their mindes and

Self. 6.

The cause why the godly learned differ in iudgement from one another.

The manner of the fight betweene the flesh and the spirit.

iudgements are but in part regenerate, so that the reliques of ignorance and error doe still remaine in them, which is the cause that they but knowe in part, and see the truth of God (as it were) through a glasse darkely, like the man in the Gospell who when his sight was first restored, discerned men walking, as it had beene trees; the which imperfection of their spirituall sight and knowledge, worketh in them onely a doubtfull opinion, and not any well-setled iudgement, which maketh them to take that way which their concept apprehendeth as the most likely and probable; like diuers men intending to trauell towards the same Citie, who being vncertaine and doubtfull of the right way, doe choose diuers pathes, one being more direct, and others leading them out of the way or much about; but yet all ayming to goe towards the same place, they are ready to returne into their way againe, and to make more halt in traouelling, when vpon inquiry receiuing better information, they doe perceiue their former error. And this also is the cause why the same men otherwise goodly and religious, doe leaue the way of truth and fall into errors after their iudgements haue beene truly enlightened, the flesh preuailing ouer the spirit in a new assault, and dazing the eyes of their minde whilest with it mistes and fogges, darkeneth the light which formerly did shine vnto them. The which betalleth them sometimes not onely in the knowledge of those points of Religion which are of lesse consequence, but also exceeding waightie and fundamentall, as we see in the example of the *Corinthians* and the *Galatians*, euen after the truth of the Gospell had beene preached vnto them, the one erring in the doctrine of the resurrection from the dead; the other in the maine point of iustification by faith in Christ without the workes of the law. Whereby the way wee may note the error of the Church of *Rome* whilest it teacheth that the Church cannot erre. For euery man liuing hath the flesh still dwelling in him and with it the reliques of error and ignorance, which sometime misleadeth and misguideth him; and that which

Of the manner of this conflict in our minds.

s the condition of euery man, is the case of all, the same reason being of the whole and all the parts. And where as it may be objected that the Church hath special promises of being enlightened by the spirit and guided into all truth, to this I answer, that the like promises also are made to euery particular member of it, who notwithstanding may and doe erre in some particulars, and therefore the promise is to be limited, first vnto al truth necessary to our saluation; and secondly that they shall by the spirit receiue this priuiledge, that whereas the wicked continue and perish in fundamentall errors, the faithfull though they may fall into them and continue in them for a time, yet they shall not liue and dye in them, but shall in Gods good time after their going astray, heare the voyce of Gods word and spirit reuoking and recalling them into theright path, and saying *this is the way walke yee in it.*

Ioh. 16. 13.
1. Ioh. 2. 20. 27.

Elg. 30. 21.

Againe seeing through the flesh dwelling in vs wee are *§ Sect. 7* subiect to ignorance and error, this shoud make vs to conforme our iudgement and opinion to the analogie of faith, and as to hold fast those doctrines which are manifestly grounded vpon the Scriptures, so to be modest and sober in maintaining such points as are doubtfull and controuerfall, when as other of our brethren differ from vs; because we may erre by reason of those reliques of ignorance remaining in vs; and they may erre also out of humane frailtie, and therefore are rather to bee pitied then hated, and to be drawne not with rigour, but *with the spirit of meeknesse.* Finally, seeing the reliques of ignorance and error will neuer leave vs till death deuide vs, this must make vs labour continually in the vse of all good meanes, whereby our mindes may bee more and more illightened, and our iudgements informed in the knowledge of Gods truth, that so we may be strengthened against those sharpe encounters wherewith ignorance and error will daily assault vs. And especially wee are to heare the word, study and meditate in the Scriptures and call often and earnestly by seruent prayers for the assistance and illumination of

That this should make vs to conforme our iudgement to the analogie of faith.

Phil. 3. 15.
Gal. 6. 1.

The manner of this conflict in our minds.

Psal. 119. 18.

Phil. 3. 10

*§ Sect. 8.**The conflict in
our thoughts
and imaginations.*

holy spirit, whereby we may be preserved from all errors and led into all truth. For if *David* who was wiser then his ancients, and had attained vnto more knowledge then his teachers, had neede to make that prayer; *Open mine eyes O Lord, that I may see the wonderfull things of thy law*, and if the Apostle *Paul* who was immediately taught by Christ and had receiued such abundance of reuelations, desired about all things still more and more to knowe Christ and to finde and feele the vertue and power of Christs death and resurrection, then how much more should wee who come farre short of their perfection?

The next conflict which is to be considered in the mind is betweene the actions and operations of it, which like vnto the minde it selfe being partly spirituall, and partly carnall; doe continually strue and fight against one another. And these are our thoughts and cogitations, our meditations and imaginations which labour mutually to expell one another and to keepe the minde in their sole possession. For when the spirit lifteth vp the minde in diuine contemplations, and causeth it to thinke and meditate on heavenly things as the ende of our hopes, or on the seruice of God the duties of Christianity, or of our lawfull callings; as the meanes whereby wee may attaine vnto them; then the flesh depresseth and pulleth it downe, and as it were clippeth the wings, or casteth vpon them the lime or lime of sinne, when as it is soaring this loftie pitch, and by suggesting such thoughts as are simply worldly and wicked, or else impertinent and vnseasonable in respect of the present employment, doe cause it to stoope vnto earthly vanities, and so leauing the substance to catch a shadowe. But the spirituall part finding it selfe thus defeated of those spirituall excellencies, which so earnestly it persuereth, doeth not rest thus dejected and depressed, but shaking of the thoughts of sinnefull vanities and sensuall delights, and bathing it selfe in the precious blood of Christ by a liuely faith, it is washed from the filth of earthly corruption, and as it were picking and pruning it ruffled feathers, when the

Sunne

Of the manner of this conflict in our minds.

Sunne-beames of Gods louing countenance shine vpon it, it leaueth the earth and vp againe it mounceeth in spirituall and heauenly thoughts; and remembring that we are but Pilgrimes on earth, and that heauen is our countrey, it causeth vs by diuine meditations to haue our conuersation there whilst our bodies are on earth; and knowing that we are risen with Christ, it maketh vs to seeke those things which are aboue, where Christ sitteth at the right hand of God, and to set our affections on things aboue, and not on things which are on the earth.

Phil. 3. 20.

Col. 3. 1. 3.

And this is the conflict betweene the flesh and the spirit in our minds and vnderstanding. To this we may adde the combats that are betweene them in our memories, for these being but in part regenerate and the reliques of corruption remaining in them, there is a great conflict whilst the memory so farre forth as it is spirituall, laboureth to blot out and deface all worldly, wicked and sinnefull impressions, and to haue imprinted in it, those heauenly and spirituall documents and instructions which haue beene entrusted vnto it by the sanctified vnderstanding; and whilst it endeauoureth to cast out the rubbish and noisome filth of prophannesse, ribaldry, scurrilous jestes, maliciousnesse and all maner of impietie and wickednesse, that so it may be a fit, sure and faithfull treasury of wise sayings and Religious discourses. And contrariwise whilst on the other side the flesh and vnregenerate part standeth in direct opposition to the spirit, by reprinting and repeating those lessons of impietie and prophannesse which before our conversion especially, and since also wee had learned in the schoole of the diuell and the world, and by working in vs obliuion and forgetfulnesse of all good things, whereby these heauenly treasures and spirituall iewels are (as it were) presently cast out of doores, as soone as they are receiued, these holy lessons are no sooner written but they are presently blotted out and cancelled; and these waters of life doe no longer stay with vs, then common water continueth in a leaking vessell, or in a sieve.

§ Sect. 9.

The conflict betweene spirituall and carnall memory.

The manner of this conflict in the conscience and will.

¶ Sect. 10.
Of the conflict
betweene the
flesh and spirit in
the conscience.

a Cor. 7. 10.

Finally, there is also the like conflict betweene the flesh and the spirit in the conscience, whereby I vnderstand not the fight betweene it and the will, affections and carnall appetite; which may be in those who are vn sanctified and meerly naturall, of which I shall speake more in the following discourse; but that conflict which is in the same facultie, as it is partly regenerate and renewed by the sanctifying grace of the spirit, and partly vn regenerate, the reliques of sinnefull corruption remaining in it. For as it is regenerate it is so inlightned and rectified by the spirit of grace, that like a true witness it giueth an infallible testimony betweene God & vs, excusing vs when we doe well, that we may proceede in well doing, and accusing vs when wee haue done euill, that wee may forsake it and recouer our selues by vnfaigned repentance; yea, before the doing of either of them both, it giueth testimony and approbation vnto that which is good, that we may embrace and practise it, and also discovereth that which is wicked and sinnefull, that wee may shunne and auoide it. Neither doeth it onely play the part of a witness. but also of a Iudge, and according to this true euidence, it either iustificieth vs or pronounceth the sentence of condemnation against vs. From the former whereof arise peace, comfort and spirituall ioy in the holy Ghost, whereby we are encouraged to proceede in all holy duties; and from the other either feare whereby wee are restrained from falling into sinne, or sorrow and repentance not to be repented of causing saluation, after that we are fallen. But contrariwise as the conscience is vn regenerate it remaineth blinded with ignorance and corrupted with malitiousnelle, and therefore is continually ready to play the part of a false witness, either dawbing and colouring ouer our sinne with deceitfull colours, that wee may ignorantly fall into it, or excusing it, being committed as though it were veniall or none at all, that wee may continue in it without repentance; or on the other side it is ready to accuse vs when wee doe well; and in the seruice of God, or the vse of our Christian libertie about things.

Of the manner of this conflict in the conscience and will.

things indifferent, to raise in our minds superstitious feares and causelesse doubts, that so we being affrighted, may bee hindered from Christian duties, or discouraged after wee haue done them. And so answerably it playeth the false Iudge condemning where God and a good conscience iustifie, & iustifying where they condemne. The which false sentence is the cause of carnall securitie when we continue in sinne, and of causelesse terrours and needelesse feares when we are carefull to performe our duty. The which if at any time it bee reuerfed by a good conscience inlightened by Gods word and holy spirit, and the vgliness and haynousnesse of sinne be discouered and layed open; then the carnall and corrupt part of conscience which before seemed scared and senselesse, being pricked and awakened, fileth the minde with loude cryes and grieuous accusati- ons, with terrible horrors and hideous feares, and now as eagerly moueth to despaire, as it did before to securitie and presumption; telling vs that our sinnes are vnparadonable, and that it is too late to turne from them by repentance. But then againe the good conscience putteth it to silence, and allayeth and quieteth the fury of it, by witnessing vn- to vs that our hearts are vpriight with God, notwithstanding that we haue ben ouertaken and haue fallen through frailty and infirmity, or at least by bathing it selfe from the filth of sinne in the precious blood of Iesus Christ which is sufficient to purge vs from the pollution euen of those sinnes which are wilfull and presumptuous; with a hich washing of blood applyed by the hand of a liuely faith, it causeth vs to ioyne that washing of water, in the teares of vniuersed repentance and amendment of life.

CHAP.

Of the manner of this conflict in the will and heart.

CHAP. VI.

Of the manner of the conflict betweene the flesh and spirit in the will heart and affections:

§ Sect. 1.
*Of the conflict
betweene the
carnall and re-
newed will.*



And thus haue wee shewed the conflict betweene the flesh and the spirit in the minde and vnderstanding with those faculties which belong vnto it. Come wee now to that fight which is betweene them in the will; the which is much more sharpe and sensible; for it likewise being partly regenerate and partly vnregenerate, there is a continuall combat betweene these contrary factions, whilest the regenerate part willet and enforceth that which is good, and nilleth and reiecteth that which is euill; and contrariwise the part vnregenerate willet and chooseth that which is euill, and nilleth and refuseth that which is good. As for example the spirituall part being guided by the vnderstanding; inlightened with sauing knowledge, chooseth & embraceth God as the chiefe goodnesse, his kingdome and righteousnesse as the chiefe happinesse, and refuseth and contemneth the world and earthly vanities, the seruice of Sathany and the momentany pleasures of sinne, which in the ende bring death and destruction, though they for the present be bitter to the flesh; and much more imbittered by afflictions, and these be swete and delightfull to the carnall appetite. But contrariwise that part of the will which remaineth vnregenerate, being directed by that wisdom of the which is worldly, sensuall and ciuillish, neglecteth and refuseth the present comforts of grace which it relissheth not, and the future hopes of heauenly happinesse, which it knoweth nor, as being out of sight and beyond the apprehension of sense, vncertaine and

Of the manner of this conflict betweene faith and infidelitie.

and not to bee compassed without great difficultie; and contrariwise chooseth and embraceth this present world with the vaine honours, vncertaine riches, and sinnefull pleasures of it because they are subiect to the senses and may bee had in present possession. In which conflict they mutually encounter one another; and as they get their advantages, sometimes the one and sometimes the other preuaile, and cause the aduerse part to giue ground. And this conflict with the issue of it the Apostle felt in himselfe, Rom. 7. 15.

Rom. 7. 15. *For that which I doe I allow not; for what I would, that doe I not, but what I hate that doe I.* And againe.

To will is present with me, but how to performe that which is good I finde not; for the good I would I doe not, but the euill which I would not, that I doe. So Augustine confesseth, that whilest he desired his sound conuersion, he found himselfe bound, not with other mens chaines, but by his owne yron and abdu-

rate will. The enemy (saith he) did hold my will, and thercof made a strong chaine to binde mee; for out of peruerse will, sprung unlawfull lust, and whilest I obeyed lust, it became a custome, and whilest custome was not infringed it became necessitie, with which linkes infolded one in another a chaine, as I saide, was made; and hld mee bound in a miserable seruitude.

And my will renewed which beganne to moue mee to worshippe and enioy thos freely my God, and onely sure ioy, was not yet fit to ouercome the other confirmed by age. And so my two willes, one olde, the other new, that carnall and this spirituall, did fight betweene themselues renting my soule in sunder by this their discords. And so I vnderstood in mine owne experience that which I had reade, how that the flesh lusteth against the spirit, and the spirit against the flesh. And I surely was in both, but yet more I in that which I approued in my selfe, then in that which I disallowed. For in this rather I was not I, because for the most part I did suffer that unwillingly which I did willing. And a litle after. Doe not diuers wilis distract the heart of man when hee deliberateth what to preferre in his choise. And all appeare good and strine with themselues; till at length one thing be choosen, unto which all the will is caried to-

gether.

Cui rei ego
suspiciabam li-
gatus, non ferro
alieno sed mea
ferrea voluntate
&c. Aug. con-
fess. lib. 8. cap. 5.

Confess. Lib. 8.
Cap. 10.

Of the manner of this conflict in the will and heart.

gether which before was denided in sunder. And somen eternitie delighteth aboue, and the pleasure of temporall good detaineth below, the same soule doeth not with the whole will, will this or that, and therefore it is distracted with much griefe, whilest it preferreth that in true iudgement, and yet cannot part with this through long acquaintance.

§ Sect. 2.

*Of the conflict
betweene faith
and infidelitie &
presumption.*

And thus we haue scene the combate betweene the flesh and the spirit in the vnderstanding and will seuerally; now let vs come to that conflict which is in them being ioyndly considered, betweene faith and the contrary extremes infidelitie and vaine presumption. The which I referre to both these faculties, because (as I take it) the first beginnings and least degrees of faith are chiefly in the will and heart, euen as the perfection and highest degrees of it are in the minde and vnderstanding. For after a man by humiliation and contrition is fitted and prepared to receiue faith, and after that the lawe hath brought him to a true sight & sense of his sins, of the punishmēts which by them he hath deserued, and that by himselfe his estate is desperate and remediable, being vtterly vnable to come out of this miserable and forlorne condition; and that the Gospell hath generally shewed that Iesus Christ, sent into the world by his father to this ende, is an al-sufficient Saviour who by his blood purgeth vs from the guilt and punishment of all our sinnes, and by his righteousness and obedience iustificieth sinners, then the spirit of God assisting the ministry of the word worketh thereby in his heart some earnest desires to be made partaker of Christ & these benefites, which we call hungering & thirsting after his righteousness, and this I affirme to be the first degree of iustifying faith and not onely a preparation vnto it, because they are pronounced blessed who thus hunger and thirst after Christ and his righteousness, and there is no blessednesse to those who liue in the state of infidelitie. Then there is wrought in his will a firme resolution to chuse Christ alone for his Saviour, and to rest and relye vpon him onely for his saluation, which is the second degree of true faith, vnto

Of the manner of this conflict in the will, &c.

vnto which when the Christian hath attained by the lively
feele & experimentall feeling of Gods loue in his holy or-
dinances, of the vertue and power of Christs death and re-
surrection for the mortifying of his sinnes, and the renew-
ing and quickening of him in all sauing graces, and finally
by his daily walking with God in the workes of holinesse
and righteousnesse, and that sweete communion which he
hath with him in spirituall exercises, he groweth from one
degree of faith to another, till at last ther bee wrought in
the minde not onely a certaine, but also a full perswasion of
Gods loue, the remission of his sinnes and his owne saluati-
on. But yet the flesh and reliques of corruption remaining
in vs, when wee haue attained vnto the greatest perfection
which this life yeeldeth, as in the part regenerate, there is
full and certaine perswasion, so in the vnregenerate part
dwelleth doubting, infidelitie & vaine presumption, which
continually assaile one another, and som times the one,
sometimes the other preuaileth and getteth the better in
the particular skirmish, although in the conclusion & ende
of the fight, faith alwayes ouercommeth and obtaineth
a full and finall victory. In the meantime, euen after that
by faith wee haue laide hold on the promises, and haue
growne to a great measure of strength and to an high de-
gree of perswasion, doubting and infidelitie taking the op-
portunitie of some grieuous temptation, doe giue vnto our
faith many wounds and soyles, of which notwithstanding
it recouereth vpon the renewing of our covenant with
God, receiuing the Sacrament which is the seale of it, the
applying afresh of Gods gracious promises, the remem-
brance of his former mercies, and the renewing of our re-
pentance, especially for our latter slippes and fall. And this
we see in the example of *Sara* and *Abraham*, who after that
by faith they had receiued Gods promise, were so farre
soyled with doubting, that they could thinke of no meanes
of bringing it to passe, but by substituting *Hagar* in her
place. Of *Peter* who beleeuing in his Lord and Maister, so
rested vpon his word and power that hee walked towards
him

H. b. 11. 11.
Rom. 4. 19.

Of the manner of this conflict in the heart & affection.

Mat. 14. 30.

Iob: 3. 7. 3. & 7.
20. & 6. 4.

Iod. 13. 15. & 19
25.

Psal. 42. 6. & 73
13. 77. 10. & 23
4. 31. 23. 46. 24

him on the waters, but sunke into the water, after hee had first sunke through doubting and vnbelife, when hee sawe a boysterous blast of winde threatning a storme and therefore was reprov'd for his doubting. So the father of the possessed childe cryeth out, *I beleene, Lord helpe thou mine vnbelife*. But most notably doeth this appeare in the example of those great worthies *Iob* and *David*; for for the former wee shall see him sometime complaining as a man vtterly desperate, cursing the day of his natiuitie, and challenging God as his enemy, and at another time professing his faith and assurance of saluation, and resolving that though God should kill him yet he would still trust in him, And for the other wee shall see him in the booke of the Psalmes one while as it were a man vtterly reiect'd of God and forsaken, and soone after as it were riding in triumph after victory, and euen glorying in the strength of his faith and confidence in God. Whereby it appeareth that there is in euery man regenerate a notable conflict between faith and vnbelife, whereof it commeth to passe, that Gods dearest children may oftentimes not onely be soyled with diffidence and doubting, but also in some grievous temptations may fall into some despaire of Gods mercie and loue towards them; the which notwithstanding differeth from that despaire which is in the wicked and reprobate, in that theirs is totall and finall, whereas the faithfull lye in it onely for a time, whilest the violence of the temptation pressed vpon them by the diuel and the flesh last, and is not totall, seeing their faith euen in the greatest brunt fighteth and striueth against it, and in the ende getteth the vpper hand. Contrariwise our faith is sometime assaulted with presumption, whereby the flesh moueth vs falsely to apply the promises and to presume of Gods loue & our owne saluation, for though these doe potentially belong to all the faithfull, yet they cannot actually be applied vnto them, so long as they liue and lye securely in some knowne sin without repentance, especially those promises which concerne temporary benefites which are present pledges and pawns

Of the manner of this conflict in the heart, &c.

pawnes of Gods loue and fauour. But against these also faith preuaileth, when as it purifie thour hearts, bringing vs to a light and sence of our sinnes, to a loathing and detestation of them, and to a constant resolution and earnest endeavour to labour and forsake them for the time to come; and so againe afresh applyeth the promises vnto vs, as having now iust interest and right vnto them.

And thus haue we seene the conflict betweene the flesh & *Seet. 3.* the spirit in the superiour faculties: the like may be observed in the inferiour seated in the heart, as the affections, passions and sensuall appetite; the which though they be no more corrupted then the other, yet the corruption in them is much more sensible, and though the conflict be no more daungerous, yet is it much more turbulent and violent. For as the poyson in the braine is as mortall and pernicious as any other, and not resting there alone but diffusing it selfe into all the parts of the body, doeth benum and dead them, but that which is receiued into the stomach is much more raging and painefull, sending vp poysonous vapours into the head wherewith it is annoied and mortally affected: so the poyson of corruption having tainted the vnderstanding faculties, doeth from thence descend to the heart and affections infecting them with their malignitie; but that which is infused into them, doeth cause a more raging and violent disease, which is more sensible and grievous, and becommeth more dangerous to the soule sicke in sinne, because these inferiour faculties being corrupted doe worke also vpon the will and vnderstanding, striking vp their poyson backe againe vnto them with redoubled violence. For as the outward objects moue and affect the senses, and they the heart and affections, so they being thus moued doe moue the will, and the will draweth also the iudgement and vnderstanding. But though these sensuall faculties are more grossely poysoned, and therefore seeme more desperately incurable; yet the spirit of God working also vpon these parts doeth purge them from their contagious humours, and comforteth the heart with such spirituall

Of the manner of this conflict in the will & affection.

cordials, and strengtheneth it with such heavenly antidotes, that spirituall health is in some measure recouered, but for as much as in this life the poyson of corruption is not wholly expelled & so they are not fully perfected, there is a continuall conflict betweene health and sicknesse the antidotes and the poyson, the heart and affections as they are renewed and sanctified and as they remaine corrupted and vnder regenerate. For the hard stone in the heart striueth with the soft flesh, rebellion with obedience, corruption with grace, and whilst the spirit draweth the heart vnto God, and spirituall and heavenly things, that it may inseparably cleave and adhere vnto them, the flesh pulleth it backe and withdraweth it from them, and laboureth to keepe it still fixed and fasted vpon earthly and worldly vanities.

*§. Sect. 4.
Of the conflict
betweene the af-
fections and
passions.*

And from the same cause springeth that continuall conflict which is betweene the affections and passions, wherein sometimes the same affections deuided (as it were) betweene grace and corruption doe fight and striue against themselves, and sometimes being crosse matched doe mutually oppose and encounter other affections and passions which are contrary and opposite vnto them; the former combat being exercised in contrary, the latter about the same subjects. Thus the loue of God, and of spirituall and heavenly things is assaulted with selfe loue, loue of the world, and hatred of those Diuine excellencies; Affiance in God, his prouidence and promises, with confidence in the creatures, and diffidence in the all-sufficient creatour; zeale of Gods glory with carnall blinde zeale, coldnesse and lukewarmnesse: the feare of God which is ingenuous and filiall, with feare of men, and that feare of God which is slavish and seruile; Hope in God, with earthly hopes, and also with presumption and despaire; sorrow for sinne, with worldly sorrowe which caueth death & also with wretchednesse and carnall securitie; ioy in the holy Ghost and spirituall reioicing in God with carnal ioy in the pleasures of sinne, and desperate grieve for worldly losses; Alacritie and chearefulnesse in Gods seruice, with carnall chearefulnesse in

Of the effects which this conflict produceth in vs.

in pursuing our sensuall and sinnefull lustes, and also with lumpish heauinesse, dulnesse, deadnesse of heart and carnall wearinesse. In which conflict though the spirit receiue many foyles through the raging violence of these wilde and rebellious passions, and is oftentimes so wounded, that in outward appearance there seemeth to be no life remaining, yet it proueth to be but a dangerous sowne out of which recouering with redoubled valure it reneweth the conflict and getteth the victory. Though it seeme but a small sparke remaining of a great fire, almost extinguished with a flood of passions, and so couered vnder the ashes of corruptions that it scarce appeareth, yet when the spirit of God doeth blowe vpon it, it encreaseth in strength to a great flame; and finally though whilst the storme lasteth, like a shippe in a mighty tempest, it is so hidde vnder the waues of sinfull passions, that scarce any shew or semblance of grace remaineth, yet the good spirit of God asswaging the tempest and becalming these rough and raging Seas, like the shippe which seemed lately suncke, they re appeare & shew themselves in their former beautie, and being helped on with that diuine breath, they carry vs forward in all Christian courses (as it were) vnder full sayles, with a prosperous winde and tide.

CHAP. VII.

Of the effects which this Conflict betweene the flesh and the spirit produceth in vs.

We haue seene the manner of the conflict betweene the flesh and the spirit in our seuerall parts and faculties: now let vs briefly consider of the effects which it produceth in vs.

And these are either in the will and desires, or in the workes and actions. Concerning the former; from this conflict betweene the flesh and the spirit, arising from the imperfection of our regeneration this effect is wrought and caused in the man regenerate, that hee cannot with his

§ Sect. I.

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Of the manner of this conflict in the will & affection.

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That the man regenerate cannot consent of will chuse or refuse either good or euill.

Y

whole

Of the effects which this Conflict produceth in vs.

whole will and full consent, either choose and embrace, or refuse and reiect either good or euill; because being partly regenerate and partly vnregenerate, his will is deuided, and accordingly doeth at the same time refuse and choose, both the euill and the good. For when the will as it is regenerate would doe that which is good, or auoide and shun that which is euill, that part which remaineth vnregenerate struggleth and hindereth, and when this would embrace the euill or refuse the good, the regenerate part resisteth and opposeth. And this is that *Law* which the *Apostle* saith he found in himselfe, namely, that when hee would doe good, euill was present with him; and that when he delighted in the

Rom. 7. 21, 23.

lawe of God after the inner man; hee saw another lawe in his members, warring against the lawe of his minde, and bringing him into the captiuitie of the law of sinne which was in his members. From whence ariseth a notable difference betwene the sinnes of the regenerate and the vnregenerate, which though they be all one in respect of the act and deede done, yet not in respect of the agent and maner of doing. For the regenerate man cannot commit a knowne sinne with full consent of will, but there is a reluctance & resisting against the flesh, not onely in his conscience, but also in his heart, will and affection. For being spirituall and regenerate in all the faculties of his soule, the chiefe and principall part of his will adhaereth to the lawe of righteousness desiring in all things to yeelde obedience vnto it. And consequently it resisteth the motions of the flesh, nilling that which it willet; And if through frailty and weaknesse it be overcome it hateth and detesteth that sinne with which it is taken captiue, and maketh the Christian to be much displeased with himselfe because he hath committed it. Hee consenteth to the lawe of God that it is holy and good, and is more delighted in it, then in the bewitching pleasures of sinne. An example whereof we haue in *David*, who though by his flesh he was drawne, not onely in his wil to embrace, but also in his actions to practise some grieuous sins, yet he truly saith of himselfe, that in his heart he hated euery false way,

Of the effect which this Conflict produceth in vs

may, and that he would haue respect to Gods statutes continually. But the vnregenerate man though he sometime feeleth some panges of conscience checking him for his sins, so as he cannot securely sleep in them without disturbance, yet he liketh and loueth them with all his heart, hee willingly obeyeth his sinnefull lustes, hee pleaseeth and delighteth himselfe in them; neither doeth any thing trouble him, but the feare of a guilty conscience, apprehending and expecting deserued punishment; so that he inuerteth the Apostles speech and is ready to say, the euill I loue that doe I not, but the good I hate that doe I.

The effects which arise from this conflict in the actions & Sect. 2.
and workes of the man regenerate are diuers: first that he *The regenerate man cannot at all times doe the euill which the flesh chuseth.* cannot doe the euill at all times which the flesh chuseth and imbraceth; and this *Ioseph* intimateth in his deniall of the wicked suite which his mistresse made vnto him: *How can I doe this great wickednesse and sinne against God? And what restrained him? surely the feare of God and his holy spirit which would not suffer him to fall into so great a wickednesse.* Secondly that he cannot commit sinne as the wicked doe with full consent of will; for sinne being deposed from it regency, cannot raigne and rule in the whole man as in times past, but is confined vnto a part alone; and so farre forth as we are regenerate we cannot sinne. According to that of the Apostle; *Hee that committeth sinne* 1. Iob. 3. 9.
is of the diuell, whosoener is borne of God doeth not commit sinne, for his seede (that is regeneration or the seede of the spirit) remaineth in him; and hee cannot sinne because hee is borne of God. Thirdly that hee cannot walke in the way of sinners, but propoundeth vnto himselfe to worship and serue the Lord in holinesse and righteousness; in which course though sometime he slippereth and falleth, and sometime erreth out of the right way for a little space, yet the spirit of God dwelling in him and conuicting him of his sinnes, and shewing vnto him the digressions and errors of his life, exciteth him to rise againe after his falles, and to returne into his olde and right way by renewing his repentance

Of the effectes which this conflict produceth in vs.

tance. Whereby it appeareth that they who liue and continue in knowne sinnes, and make a daily practise of committing wickednesse, haue not the worke of regeneration so much as begunne in them, though they make neuer so glorious a profession, and (like *Herode*) doe many things praise-worthy in the sight of men.

§ Sect. 3. Secondly, by reason of this conflict the man regenerate cannot doe the good he would, nor yee'd. that perfect obedience to Gods lawe which it requireth and he desireth. So the Apostle out of his owne experience saith, that the flesh lusteth against the spirit, and the spirit against the flesh, so that we cannot doe the things that we would. And againe, *what I would that doe I not, but what I hate, that doo I.* To *will is present with me, but how to performe that which is good I finde not.* For when he would runne the Christian race, the sinne that compasseth him doeth cling about his necke, and either maketh him for wearinesse to sit downe, or to runne forward slowly and with great difficultie. It giueth him such blowes and wounds, that hee is often toyled and falleth in his course, and when he recouereth himselfe and riseth by repentance, though he laboureth and much desireth to redeeme his lost time with his future hast and swiftnesse yet after his wrastring and combate, he goeth on his journey but haltingly, yea and is often times so dazled and blinded with the deceites of the flesh, that hee erreth and goeth astray, and oftentimes is haled with violence into the by-waies of sinne and wickednesse. Whereof it is that our best obedience is imperfect, euen after wee are regenerate, and our best actions so stained and defiled by our sinfull flesh, that were not their imperfections couered with Christs perfect obedience, and their pollutions washed away in his blood, they would neuer bee acceptable in the sight of God, for though they spring from the pure fountaine of Gods spirit, yet running through the filthy puddle of our sinfull flesh, they are hereby defiled and loose their natieue beautie and puritie.

It is true, that the flesh in this conflict doeth not wholly hinder

Of the effects which this conflict produceth

hinder and withdrawe the regenerate man from performing of his duty, nor alienate his mind and heart from the study and embracing of godlinesse and righteousness; but yet it still endeauoureth to doe it, and though it cannot make him to stand still or turne backe againe, yet like a heavy burthen it presseth him downe and hindereth him in his journey; though it cannot make him desist running the Christian race, yet it casteth many blocks in his way, and often trippeth at his heeles to make him stamble & fall, though it cannot quench and extinguish his desire to serue and please God, yet it much abateth the heate and feruour of his zeale; and though it cannot quite crush and sincke him; yet it will so shrewdly bowe and buckle him together, that hee is ready to complaine with *Dauid*, that he is *crooked and bowed downe greatly, and therefore goeth mourning all the day long.* The consideration whereof should moue euery Christian to bee humbled in the sight of his owne frailtie, wants and imperfections, to deny himselfe and his owne righteousness, that hee may wholly rest vpon the perfect and al-fufficient righteousness and obedience of Iesus Christ for his iustification, and to ascribe vnto God the whole glory and praise of his saluation. For the minde, will, heart and affections, which are the causes and fountaines from which all our workes doe spring, being in part regenerate, and in part vnregenerate, partly spirituall and partly carnall, all our workes and actions which proceede and spring from them must needes bee of the like nature. So also it should moue vs to worke out our saluation with *fear and trembling, and whilest wee stand to take heed of falling*; seeing we are so full of frailty, and are so much weakened vnto all good actions through the malignitie and continuall opposition of our sinnefull flesh. This should make vs to keepe a narrowe watch ouer our hearts, that they be not hardened through the deceitfulnesse of sinne, and to lift up the hands which hang downe, and the feeble knees, and to make straight pathes for our feet, least that which is lame be turned out of the way, as the Apostle exhorteth. It should

best cannot wholly binder the spirit from good actions, yet it interrupteth it in them.

Psal. 3. 6.

Esa. 64. 6.

*1. Cor. 10. 12.
Phil. 2. 12.*

Prou. 4. 24.

Heb. 3. 13.

32. 13.

Of the subiect of this fight.

Rom. 7. 23.

Pro. 4. 23.

Heb. 3. 13.

Heb. 12. 13.

cause vs to mourne and grone in the sight and sense of our carnall corruption, hindring vs in all good actions, and leading vs captiue vnto sinne, and to cry out with the Apostle, *wretched man that I am who shall deliuer me from the body of this death.* Finally it should moue vs to poure forth daily vnto God most feruent and effectual prayers, desiring him to annoynt our stiffe limbes with the oyle of his spirit, and to enlarge our hearts, that we may runne more chearefully and swiftly in the way of his Commaundements, to strengthen vs daily with his might and to send continually into vs fresh aydes of his sanctifying graces, whereby we may be inabled to withstād the cōtinual assaults of the flesh, to subdue and mortifie it with the lustes thereof, that it may not be able to resist the good motions of his spirit, and hinder our Christian course in the way of godlinesse; and in his good time wholly to abolish this our enemy, and to giue vnto vs a full & a finall victory ouer it in Iesus Christ.

CHAP. VIII.

Of the subiect of this Conflict betweene the flesh and the spirit.§ *Self. 1.*

*There can be no
conflict in them
that are perfectly
sanctified.*



He next point to be considered in this conflict betweene the flesh and the spirit, is the subiect of it where and in whom it is fought; The which is such persons as are regenerate, and the faithfull onely, whilst they liue in the world: for in them onely is the cause of this conflict, which is the cohabitation of these enemies which assault and resist one another. Neither can there be any such combat in the glorified Saints, because they are perfectly sanctified, and have no reliques of the flesh or sinnefull corruption remaining in them, and consequently no enemy to oppose and resist the spirit. For whereas it may bee objected that there was a conflict in our Saviour who was perfectly holy,

Of the subiect of his fight.

holy, when being in his agony hee prayed to haue the cup
 passe from him and then submitted his will to his fathers,
Not my will but thine be done; To this I answer, that this Mat. 26. 42.
 was not the conflict betweene the flesh and the spirit; but
 as the Schoolemen speake betweene two willes in Christ,
 the superiour and the inferiour, or the will of reason, and
 the will of sensuality, the one being the will of the flesh
 or naturall appetite and concupiscence, the other the will Ioh. 1. 13.
 of the man or the reasonable creature, as the Apostle *Iohn*
 seemeth to distinguish them. Thus the Disciples hauing
 long watched, by their inferiour will and sensuall appetite
 desired sleepe; But the will of reason should haue ouer-
 ruled this, and therefore because it did not, our Sauour re-
 prooueth them, *Could you not watch with me one hower.* Mat. 26. 42.
 So a man may by his inferiour will desire to eate and drinke,
 and in his superiour will may desire rather to abstaine, that
 it may be conformable to Gods revealed will, requiring
 that wee should humble our selues by fasting and prayer.
 So when death approacheth a man may in his inferiour
 will and naturall appetite desire to liue, and yet in his reason-
 able will submit himselfe to Gods good pleasure. Yea de-
 sire in many respects to be dissolued and to be with Christ.
 And thus our Sauour being man and in all things like vn-
 to vs, sinne onely excepted, desired that the cuppe of his
 passion might passe from him in his inferiour will and na-
 turall appetite, which shunneth death and seeketh the pre-
 seruation of it selfe; but in his reasonable will considering
 the ende why he came into the world, which was by his
 death to glorifie God in perfecting the worke of our re-
 demption, he ouerruled the naturall appetite & did wholly
 submit himselfe to the wil of his father. Neither is the sen-
 suall will sinnefull & vnlawfull, when it is subiect to the
 reasonable, but whe it goeth about of a subiect to become
 a Soueraigne, and to resist and ouerrule that vnto which
 it should yeeld obedience. Euen as it is no fault in a subiect
 to desire that his owne will in things lawfull or indifferent
 may be done, so that when hearing the contrary pleasure

Of the subject of this fight.

of his Prince he doe not rebell against it, but is content willingly to submit himselfe vnto it. Or if wee would haue this strife and conflict to be in the same will of Christ, wee may say that it was a combate, not betweene grace and corruption, but betweene diuers desires in the same will, which may lawfully be in a man, if they be grounded on diuers respects, as a man may at the same time lawfully desire to liue, that hee may glorifie God, or to dye, that hee may cease to sinne & be glorified by him; he may desire to eate, for the refreshing of nature and the repelling of the paine of hunger, and to fast, that he may be fitted the better for some religious exercise. And so our Sauour desired to haue the cuppe passe from him, hauing respect to the preservation of his nature, and at the same time was willing to die, that he might yeelde obedience to his fathers will, and perfect the worke of our redemption; and yet as one saith, *Vtrobique. Christus neutrobique peccatum, Christ in both, but sinne in neither.*

§ Sect. 2.

*That this conflict
is not in the vn-
regenerate.*

Eph. 2. 1.

2. Cor. 4. 4.

Eph. 2. 2.

Secondly this conflict is not at all in those who are vnregenerate and vn sanctified, for in these one of the combatants which is the spirit is wanting, & they are wholly ruled by the flesh vnder their chiefe commander Sathan, whose kingdom is not deuided in the carnall man, but he quietly raigneth without any resistance, and possesseth all in peace. Neither is there in him any power of opposition, for he is not onely sicke, but *stark dead in trespasses and sinnes*; and there is not any sparke of spirituall life and grace which is wholly from the spirit, according to that of the Apostle, *to be carnally minded is death, but to bee spiritually minded is life and peace.* Sathans throne is set vp in them, and hee raigneth not onely like a King, but also like a God in the children of vnbeliefe, hauing not onely their bodies and outward man, but euen their hearts & soules, their wils and affections at his commaund, so as they are neither able nor willing to make any resistance, but yeeld vnto him chearful obedience. The flesh as Sathans Vice-roy also ruleth in them, and they willingly obey it in the lustes thereof. It
raigneth

Of the subject of this fight.

reigneth in their mortall bodies, as the Apostle speaketh,
you in the most excellent parts of their soules, the minde Rom. 6. 12.
and understanding; for their wisdom is earthly, carnall Iam. 3. 15.
and diuellish, standing in direct enmitie against God; & being
in the flesh they doe only mind the things of the flesh. Rom. 8. 7
and therefore the Apostle ioyneth both these together as Eph. 2. 3.
being all one, fulfilling the desires of the flesh and of the minde.
And as they are wholly flesh, so all their actions are fleshly Ioh. 3. 6.
and carnall; for as our Saviour saith, that which is borne of
the flesh is flesh, and as the Apostle telleth vs; when wee were Rom. 7. 5.
in the flesh, the motions of sinnes which were by the lawe, did
worke in our members to bring forth fruite vnto death, and being
the servants of sinne, they yielded their members as servants
to uncleannesse, and to iniquitie vnto iniquitie. And therefore
in those who are meere naturall and vnregenerate there
can be no such conflict, because they are onely flesh and no
spirit, neither can it rightly be saide (as Augustine affirmeth)
that the spirit of any man can lust against his flesh, vlesse the
spirit of Christ doe dwell in him. August. Contra
Iulian pelagian.
l. 6. cap. 11. Tit.
2. Col. 1. 26.

Rom. 6, 12.

Iam. 3.15.

Rom.8.7

Eph 2. 3.

Ioh. 3. 6.

Rom.7.5.

Rom. 6/17.19.

August Contra

Julian pelagian.

1.6. cap. 11. Tit.

7. Col. 1136.
6. S. 7.

§ Sect. 3.

That the conflict

that is in the re-

generate $\mathcal{C}$, that

which is in the
uncommon

differ much, and

first in their

grounds & cau-

ses from which

they arise.

Howbeit we are to knowe, that there is euē in the carnall man another fight and skirmish, which hauing some seeming shewe and similitude of the spirituall conflict, is by worldly and ciuill men mistaken for its in which respect it wil not be amisse to distinguish them one from another. First then they differ in their ground and cause from which they arise; for whereas (as hath beene shewed) the spirituall conflict ariseth from the grace of regeneration and sanctification, whereby the gifts and graces of Gods spirit, being infused into all our powers and faculties, doe make warre against our carnall corruptions and fleshly lusts; the conflict which is in the vnregenerate, ariseth from those reliques of Gods image defaced in vs, opposing the image of Sathan and our sinnefull corruption. For the minde retaineth some small sparkes of the light of nature, and certaine common notions, which receiue some litle strength and luster from the view and study in the booke of the creatures, and yet a larger increase of illumination from the word.

Of the subiect of this fight.

Rom. 2:15

word of God, which illightheneth the minde even of a
 meere naturall man, with speculatiue and literall know-
 ledge, whereby hee is in some sort enabled to discern be-
 twene good and euill, truth and falsehood, right and
 wrong. With which light of the vnderstanding the con-
 science being directed, it retaineth also a power to excuse
 vs when we doe well, and to accuse, condemne, terrifie and
 torment vs when we doe euill. So the Apostle saith, *that the*
Gentiles who had not the lawe, did shewe the worke of the lawe
written in their hearts, their conscience also bearing witness, and
their thoughts the meane while accusing, or else excusing one
another. The will likewise retaineth a kinde of freedome, not
 onely about things materially euill, but also such as are na-
 tural, ciuill & meere morall, though herein also it be very
 weake, corrupt and defectiue. And these reliques are com-
 mon to all men, and in some are much encreased, and rise to
 a farre higher pitch and degree, by the common gifts of
 the spirit and meere ciuill graces, which in a farre greater
 measure are conferred vpon some men, then vpon others.
 But there being mingled in all these faculties a sea of cor-
 ruption, with some small droppes of those created reliques,
 ioyned with a world of wickednesse in the inferiour and
 sensuall faculties of the soule; and many of these carnal
 corruptions being in their speciall kindes contrary one
 to another (although they generally agree in being all sin-
 full and euill) from hence ariseth this warre and discord be-
 twene them, like vnto theeues and robbers, who all agree
 together in robbing and spoyling of a true man, but fall
 out among themselues when they come to deuide the
 prey. Thus the vnderstanding by the light of nature or
 common grace discerning in particular actions what is
 good & to be embraced and what is euil to be shunned in-
 formeth the conscience accordingly, and leaueth it to its
 censure and determination, either to approue vs for the do-
 ing of good & forsaking of euil, or to condemne vs for the
 doing of euill and neglecting of good. Vpon which cen-
 sure sometimes the will is excited and moued to embrace
 that

Of the subiect of this fight.

that which the conscience alloweth, & to refuse that which it condemneth; sometime being transported by it owne sinnefull corruption, and sometime ouerwayed with the violence of the interior will, carnall appetite and vnruly passions, it harkeneth vnto them and stoppeth the eares to reason and conscience. For example, the vnderstanding discerning that it is grounded on reason and equitie, that we should serue God who created vs, & doeth continually preserve vs, according to that of the Apostle; *For we are his workmanship created in Christ Iesus, vnto good works which God hath before ordained that we should walke in them;* Eph. 2.10. propoundeth this to the conscience, that by the law of creation, we are all bound to serue him, the which approueth vs when we set our selues to serue him, & accuseth vs when we neglect the duties of his seruice. So the vnderstanding discerning Gods excellency, goodnesse and perfection, propo-
 seth this to the conscience, that God aboue all is to be honoured and loued, the which light when it hath receiued from the vnderstanding, it accuseth and condemneth vs when we loue or reuerence any thing more then him, condemning vs as guilty of sinne and liable to fearefull punishments; wherewith the heart being affrighted and terrified, it is cast downe with grieve and sadnesse, and oftentimes plunged into vtter despaire. But when the vnderstanding and conscience through the light of nature, helped and encreased by the Scriptures, haue thus in some poore sort and small degree performed their dutie, the will being perverted with the baires of worldly vanities, doeth rise vp in open rebellion against the vnderstanding and conscience, and though it acknowledgeth the trueth of their propositions and conclusions, yet it commeth in with a *nonchalante*, and resolueth notwithstanding they perswade to the contrary, that it will doe what it list, and goe on in it owne course, though it bee conuincied to be the worst, because howsoever it hazardeth the soule for the time to come to the losse of heauen and the torments of hell, yet it bringeth the present fruition of earthly vanities. And no sooner

Of the subiect of this fight.

is reason and conscience ready to subdue the rebellion of the will, and to perswade by other arguments vnto obedience, but presently a tumultuous route of vniuersally affecti-
 ons and raging passions, come to rescue and strengthen the will in it rebellion by presenting vnto it the honours, riches and pleasures of the world, which it may gaine by following wicked courses; and if the reason & conscience oppose future daungers and would hinder the willes euill choyse by further perswasions, they stoppe the mouth of reason with tumultuous rage, and with loud showing and clamorous cryes drowne the voyce of the conscience, that they are constrained to cease directing and accusing, or to continue doing it in vaine and to no purpose. An example whereof wee haue in *Laban*; for though reason and conscience told him, that hee ought to vse *Iacob* well, and richly to reward his seruice becaule God blessed all he had for his sake, yet his will being corrupted and his heart and affections being wholly caried away with worldly wealth, he oppresseth and wrongeth him with one iniury after another. So though reason and conscience told *Pharaoh*, that he did wickedly in disobeying Gods commaundements and keeping backe his people from seruing of him, which made him sometime, when hee was on the racke of some present iudgement, to confesse that he had sinned, yet afterwards his heart was hardened, his will rebelled, and his affections being set vpon the profite of their seruice, did stoppe his eares to all perswasions, and to the accusations of his owne conscience. Thus *Saul* in his vnderstanding conceiued that *Dauid* was innocent; and therefore his conscience accusing him that hee did wickedly in persuing him, made him to iustifie him, and to condeme his owne vniustice and faultinesse; *Thou art more righteous then I, for thou hast rewarded me good, whereas I haue rewarded thee euill*; but by and by his will and affections being wholly set vpon worldly honour, and transported with ambition, he hearkeneth neither to reason nor conscience, but persecuteth him againe with more then wonted rage. Finally,

thus

Exod. 9. 27. 34.

1 Sam. 24. 17.

The conflict of conscience and spirit how they differ.

thus then *Pilate*, aduised by reason and conscience, iustified our *Sauour* as innocent and faultlesse, his will and affections chiefly desiring to continue his esteeme with *Caesar*, and to be applauded by the *Priestes*, *Pharisees* and vulgar multitude; he reuerſeth the sentence of reason and conscience, and vniuſly condemneth the innocent to dye with malefactours.

Secondly the conflict betweene the flesh and the spirit, differeth from that which is betweene the reason and will, the conscience and affections in the mouing causes, for the spirit is moued to assault the flesh by the true loue of God, which causeth it to make warre against carnall lustes, because they are odious vnto him, as being enemies to his grace, and contrary to his holy will; and by a filiali feare of his Maiestie which maketh the man regenerate loath to yeelde vnto any motions of sin, least he should hereby offend and displease him; but the combate betweene the conscience and affections ariseth from selfe-loue and seruile feare, which make the man vnregenerate to withstand the motions of sinne in the will and affections for feare of those punishments, which will accompany his sinnes; as horror of conscience, shame, corporall paine, eternall death and hellish condemnation. like the slaue who dare not offend his maister, not because dislike the fault, but because he feareth the whip; or the thiefe who is restrained from robbing, not in obedience to the lawe or because he hateth sinne or loueth iustice and truth, but because hee feareth to be hanged on the gallows. And so likewise they differ in their ends, for the ende at which the regenerate man aymeth in fighting against the flesh, is that hee may glorifie God in his victory ouer his sinnesfull lustes and be more and more assured of his loue and his owne saluation; but the ende at which the conscience of the man vnregenerate aymeth in opposing his corrupt will and carnall affections, is that hee may the better compass his worldly desires, either in the obtaining of some earthly good, or the auoyding and escaping of some imminent euill. In which

§. Sect. 4.

The second difference is in the mouing causes of these conflicts.

regard ..

Conflict of conscience, and spirit how they differ.

regard although the same effect be produced in them both, and both the man vnregenerate & regenerate doe or leaue vndone the same thing, yet the like actions which make a like glorious shewe in outward appearance, are farre vnlike in the iudgement of God, because they arise from contrary causes, and are directed to contrary ends; and therefore the same actions done by the one are approved and accepted as lawfull and good; and of the other reiected and condemned as euill and wicked.

§ Sect. 5.
A third difference betweene the conflict in the regenerate and the vnregenerate that this is betweene diuers faculties, & that in the same.

Thirdly there is a difference betweene these conflicts in respect of the combatants; for in the combate betweene the flesh and the spirit, there is a conflict betweene grace and corruption, in the same faculties, knowledge and ignorance, spirituall wisdom and carnall wisdom, in the same vnderstanding; willing and nilling good and euill in the same will accusing and excusing for euill in the same conscience, loue of God and loue of the world, feare of God and feare of men, trust in the creatour, and trust in the creature in the same affections; temperance and intemperance in the same appetite. And here all the powers and faculties of the whole man as they remaine vnregenerate, doe with vnited forces fight against the spirit, the reason, minde and conscience not excepted. But in the combate which is in the vnregenerate, the conflict is betweene diuers faculties, which are all carnall and corrupted, fighting one of them against another, as betweene the reason and the will, the conscience and the carnall concupiscence, passions and affections; in which whether soeuer party preuaileth still the vn sanctified man is drawne vnto sinne. And so also they differ in the manner of the fight, for that which is betweene the spirit and the flesh is done by contrary lusting the one against the other in a practicall reall and effectuall maner; but that which is betweene the reason and the will, the conscience and the affections, is maintained by logicall disputes, and mentall discourses, whilest the conscience inferres fearefull conclusions of punishments & Gods ensuing iudgements vpon the wicked choyse of the will, and

Rom. 2. 15.

The conflict of conscience, and spirit how they differ.

and their yeelding to satisfie their carnall affections. For though in the creation the wil was in subiection to reason, and embraced or shunned that which it approued or disallowed, and though this order bee commonly obserued betwene the faculties, even in this state of corruption; yet after that man rebelled against his chiefe Soueraigne, there followed rebellio therupon in the inferior faculties against their superiour in the little commonwealth of man; and now the will yeelding obedience no further then it liketh and lusteth, doeth often resist reason which is his King, and refuseth to follow it directions, and to allow of it conclusions, but rather embraceth the cleane contrary. Now whilst reason is earnest in perswading by arguments, and the will rebellious and violent in crossing and thwarting it, the conscience being awakened and rowled vp, commeth in to the rescue of reason, restraining the will from embracing that euill it liketh, by the terrors of punishment which it adiudgeth the offender vnto, vpon the committing of the sinne: wherewith oftentimes when the violence of the will is abated and the courage thereof cooled, so that it becometh to stagger and faint in its resolution, then enters in a tumultuous troope of passions and affections, as fresh aydes to strengthen the will in rebellion, which being themselves first hyred and corrupted to doe seruice vnto Sathan in sinnefull desires and actions, with the present pay or expected wages of worldly vanities, doe by the same proffers perswade the will to continue stiffe and obdurate in rebellious courses, and with all resolution to oppose it selfe against reason and conscience. But yet consider that in all this conflict betwene these diuers faculties, there is no enmitie & contrariety betwene them in their natures, neither is there more grace or lesse corruption in the reason and conscience, then in the will and affections, for they as well as these doe like and loue sinne with the pleasures and profits of it in it owne nature, if they were not deterred with the fearefull consequents of Gods iudgments and punishments, which they see will necessarily follow

The conflict of conscience and spirit how they differ.

low vpon such sinnefull premises. Nor is there the enmity betwene them and Gods grace and goodnesse, for were they out of the gunshot of daunger, they would as willingly embrace the pleasures of sinne, as doe the affections and will; but heere onely is the difference, that they are more polittique enemies to God and all goodnesse, and more wisely louing themselues dare not seeke pleasure in such sinfull attempts, as will cause more bitterness & sorrow in the ende, through sense of punishment, then can be counteruailed with the short ioy which they shall take in the fruition of their wicked delights; whereas the other being more rude and sensuall, doe onely looke vpon present objects, and therefore when they see a bayte and booty of sinne set out before them, they runne vnto it with a headlong violence, not fearing nor caring for the imminent daunger of denounced punishments.

§ *Sett. 6.*

The conflict betwene the flesh & the spirit is in the same faculties.

But it is farre otherwise in the conflict betwene the spirit and the flesh, which is not betwene diuers faculties all still remaining and agreeing in their naturall corruption, and onely differing one with another, like Souldiars in the same Campe, and fighting vnder the same Generall, vpon their diuers reasons and grounds in the managing of the War, the one being more willing in running into dangers, the other more wary to auoide and escape them: but it is betwene the same faculties, fighting against themselves, reason against reason, and will against will, not arising from a syllogisticall discourse vpon outward grounds of ensuing mischies, but from a reall change of their nature wrought by Gods spirit, the which because it is but begun and imperfect, the reliques of sinnefull corruption remaining and dwelling in the same house and heart with spirituall and renewed graces, these being euen in their owne nature as contrary one to another as fire to water, light to darknesse, good to euill, there necessarily followeth a continuall conflict betwene them, in which, as vnreconcilable enemies, they seeke to destroy one another; not moued hereunto by discourse of reason, no more then in the

fight

The conflict of conscience and spirit how they differ.

fight betweene the Lyon and the Dragon, the Dogge and the Beare, the fire and water, but by the antipathy and contrarietie which is in their natures. Whereof it is that a new borne babe in Christ who hath litle learning, and a small degree of knowledge and spirituall vnderstanding, doeth with as great resolution withstand the encounters and motions of sinne, and endeauours to please God though he be scarce able to render a reason of his doings, as those who are growne vnto a riper age, and haue attained vnto an higher degree of learning and wisdom. An example whereof wee haue in many poore, simple & illiterate men, who as conscionably auoide all sin, and practise the holy duties of a Christian life, as other Christ ans who are learned and haue a greater measure of knowledge and wisdom; and also in many martyres, who being vnlearned and not able to maintaine the trueth of their cause by syllogisticall disputes, did yet as resolutely oppose themselves against idolatry and popish heresies, and as willingly and courageously scale the trueth with their blood, as others who had attained to the greatest learning. Which plainly sheweth that their opposition to errour and falsehood, was not chiefly grounded on mentall discourses (for then those who most excelled in learning & knowledge should haue as much exceeded in their resolution and opposition) but vpon that secret change of nature, made in them by Gods spirit, by which they opposed that which was euil, not onely in their reason and vnderstanding, but also in their will, hearts and affections, with all other powers and parts of their soules and bodies. By which it appeareth that the Christian is no sooner conceiued of the seede of the spirit, and by communication of sauing grace, receiueth spirituall life, birth and being, but hee presently becommeth one of Gods souldiars, and as naturally and voluntarily by vertue of his regeneration, fighteth against the flesh, the world and the diuel, without any pressing by the conscience, or inticement and enforcing by the terrours of the lawe denouncing punishment, if hee goe not on this Warfare, onely out

The conflict of conscience, and spirit how they differ.

of his loue and obedience towards God and his owne inclination carying him against these enemies, as it were by a naturall antipathy and inward contrariety, as the fire striueth against the water, health against sicknesse or life against death.

§ Sect. 7.
The fourth difference is in their contrarie effects.

The fourth difference betweene the combate of the spirit and the flesh in the regenerate, and betweene the reason and will, the conscience and affections in the vnregenerate, is in their contrary effects; for by the conflict betweene the flesh and the spirit, our faith is confirmed in the assurance of our regeneration, seeing the spirit of God, which is one of the combatants dwelleth in vs; of Gods loue and fauour, seeing hee hath chosen vs for his souldiars to fight his battailes; and of our owne saluation, seeing Gods spirit fighting in and for vs, we are assured of victory (for who can withstand his power or resist his will) and of the crowne of victory, euerlasting glory promised by truth it selfe to all those who overcome. But contrariwise from the conflict of conscience in the vnregenerate (where in oftentimes the worse part preuaileth, ariseth doubting and incredulity, terrours, feares and vtter despaire in the apprehension of Gods wrath and those dreadfull punishments which sinne hath deserued. Secondly, from the combate of the flesh and spirit, vsained repentance is begunne, or renewed and encreased in those who are regenerate, for there is a change in them, principally in their wills, hearts and affection, whereby in all things they oppose the flesh, hating that which it loueth, and louing that which it hateth, willing what it nilleth, and nilling that which it willet; vpon which followeth the purifying of the heart and the purging of it from all sinfull corruptions, the hating and forsaking of all sinne, and a heauy desire and earnest endeauour to serue the Lord in holinesse and newnes of life, and not onely a reformation in part, but to all obedience in all our affections and actions, in the renouncing of all sin and the embracing of all good duties in the whole course of our liues. But there is no such change following the

The conflict of conscience and spirit how they differ.

the conflict between the conscience and affections, reason and will, onely there may bee some pangs of sorrowe and shedding of teares, caused not by the loue of God or hatred of sinne, but by the apprehension and expectation of deserved punishments. There may be also some confession and acknowledgement of sinne, whilest they are vpon the racke of conscience, and are terrified with the feare and apprehension, or pinched with the present sense and smart of punishment; and some promise, or it may be purposes, of leauing and forsaking their wicked courses, as wee see in the example of *Pharaoh*, who whilest the hand of God was vpon himselfe and his people, confessed his sinne and promised amendment. And finally they may out of this seruile feare, leaue the most of their sinnes, and outwardly reforme themselves and conforme their practise in many things to such obedience, and to the performance of so many good duties, that they may thinke themselves and perswade others that they are notable conuerts, as we may see in the example of *Herod*; and yet for all this, there is in them no found repentance, no change of nature, no purging and remouing, but onely a temporary restraining of their corruptions, wrought in them not by grace and the spirit, but by other corruptions of a different nature, namely seruile feare and terrour of conscience. As hereby it plainly appeareth, in that when as they are taken from the racke, and secured in their conceipt from the feeling of further punishment they returne againe to their wicked courses, and become more obdurate and rebellious then they were before, or if there is any shewe of some amendment, yet it is not a through reformation, or a purging of the heart from all the filth of sinne, such as followeth the conflict of the spirit and the flesh, but a reducing of the vnregenerate man from extremitie to some mediocritie, from being a Publican and notorious sinner, to be a Pharisee, Hypocrite, or at the best a meere ciuill man, conformable to the politique lawes in the state, and no opposer to outward discipline and order in the Church. And this also is the worke of na-

Mark. 6. 10.

The conflict of conscience and of the spirit how they differ.

turall reason which perswadeth them to this information for worldly respects: whereas the other is the worke of the spirit, which in loue and obedience to God beginneth and continueth this amendment in them; the fruite and benefite whereof redoundeth chiefly to the preservation of humaine societie, the good of common wealthes, in the maintayning of externall discipline, which could not stand against the rage and fury of tumultuous passions and affections, were it not that their strength is abated & their violence restrained by the conflict of conscience; whereas the fruits of the combate betweene the spirit & the flesh are much better; namely the aduancement of Gods glory by our worshipping & seruing him in spirit & truth, the strengthening & increasing of our faith, the inward purging and purifying of the heart and conscience from the hidden and secret corruption of all sinne, humiliation in this life, and glorification in the life: to come for all that thus fight shall surely overcome, and receiue for their reward, the crown of victory euerlasting blessednes. Thirdly the warre betweene the spirit and the flesh causeth vnto vs the most secure peace, euen peace with God, when as becomming his souldiers we fight vnder his standard, against his and our enemies, peace betweene the faculties of our soules, when as the inferiour faculties are in quiet subiection to the superiour, the affections harkening vnto and obeying the conscience, the will yeeling voluntary obedience to reason as Gods viccroi, and all to God as their supreme soueraigne. It bringeth also with it vnspokeable comfort, spirituall reioicing and ioy in the holy Ghost, because it assureth vs of Gods loue and gracious assistance, of a full and finall victory over all our enemies, and the crowne of victory euerlasting glory; but the conflict of conscience in the vntegenerate causeth continuall garboyles & hot dissension, tyranny in the superiour faculties ruling onely by seruile feare, and rebellion in the inferiour, when as they haue power to breake the yoke of government, horrour and anguish of minde, disconsolate sorrow and hellish despair, when the

af.

The conflict of conscience and spirit how they differ.

affrighted conscience beareth sway; or the mad and tumultuous ioy of frantrique men when the wilde affections and disordered passions, by gagging and silencing the conscience, doe get the vpper hand, the which oftentimes lasting no longer then a blaze of thornes, doth leaue behinde it redoubled grieve and desperate despaire. Finally the conflict betweene the spirit and the flesh maketh the man regenerate with more care and diligence to obserue his owne heart, and more conscionably to watch ouer all his wayes, that hee giue no aduantage to his sinfull flesh; It causeth him studiously to affect and earnestly to endeaour, in the vse of all good meanes, whereby the spirituall part may be more and more strengthened and the flesh with all carnall lustes may be mortified and subdued, that so it may not rebell and gather strength to preuaile against it, as wee see in the example of the Apostle. But the conflict of conscience is commonly ioyned with secure retchlesnesse, whereby the vnregenerate man doeth carelesly neglect the causes and occasions of this bitter conflict, vntill he be ouertaken with them, and onely auoieth the punishment and not the sinne which cauleth it, or the sinne onely, when hee is sensible of the punishment, it worketh in him no care to mortifie his sinnes, vnlesse it bee onely in outward fact, and that alone for seruile feare of paine and smart, and not in loue and obedience vnto God, yea still he loueth them as his dearest darlings, and when he dare not giue them place and entertainment in his workes and actions, as it were, in his outward rooms, he secretly lodgeth them in his heart, as in his secrete closet or priuate chamber. It doeth not make him vse any meanes to subdue his flesh and mortifie his corruptions, yea rather it bringeth him into a sluggish despaire, which maketh him to cry out, that *there is a Lyon in the streete*, to stauie his soule because hee will not take paines to plucke his hand out of his bosome and put it to his mouth; to stop his eares against all good counsel, and to harden his heart against all instruction and exhortation, whereby he is taught the way whereby hee

1 Cor. 9. 27

The conflict of conscience, and spirit how they differ.

may come out of his misery, or is incited and stirred vp to walke in it, complaining that all these meanes are vnto him vselesse and bootlesse, seeing he is already irrecoverably plunged into a desperate condition. Or else if he vse at all the meanes of his recovery, it is onely in hypocrisie, not with a desire to profite by them, but onely to stop the cry of conscience, vpon this perswasion that God will bee contented with this formall seruice, notwithstanding that he still goeth on in his wicked courses.

§ Sect. 8.

The first difference is in the subject matter or occasion.

The first difference is the subiect matter or occasion, about which these conflicts are made by these diuers enemies; For the Flesh and the Spirit doe in all things oppose against one another; the spirit th: flesh in all that is euill, the flesh the spirit in all that is good. For there is no good action which the spirituall man performeth, but the flesh interposing, hindreth and interrupteth him, as in prayer, hearing the word, receiuing the sacrament, sanctification of the Sabbath, the workes of iustice and mercie, temperance, and sobrietie, sometime wholly withdrawing him from them, and sometime distracting and disabling him in them, which maketh him to complaine with the Apostle; *To will is present with me, but I finde not how to performe that which is good. For I finde a law, that when I would doe good, euill is present with me,* the which is to be vnderstood, not only of particular actions, but also of our whole life and conuersation. And contrariwise there is no euill knowne to the spirit, and done by the flesh, wherein the spirit doth not crosse and oppose it, (no not those finnes which by carnall men are thought sleight and veniall) either hindering and restraining the regenerate man, that hee may not fall into it, or mouing him being fallen to rise againe by vnfained repentance. But the conflict of conscience extendeth not to the whole course of life, but onely to some particular actions, and yeelding vnto the will and affections in lesser, common and ordinarie finnes, it onely contendeth with them about the committing of such finnes as are heinous and outrageous, and especially those which are against

Rom. 7. 18 21.

The consist of conscience and spirit how they differ.

against the second Table, not so much regarding or restraining them in those which are committed against the first.

§ Sect. 9
The last difference
is in respect of
time.

The last difference between these divers conflicts is in respect of time; for the combate between the flesh and the spirit beginneth at the time of our regeneration & conversion, and not before; and being begunne it is constant and continuall to the very end of our lives, though it may haue some intermissions in respect of our sense and feeling, as when the spirit through the thicke vapour of corruption raised by the flesh, is cast into a slumber, or by some mighty blowe wounding the conscience, astonishing the senses, and hardening the heart, is (as it were) cast into a sowne, and hath no signes of spirituall life remaining in it, out of which it alwayes recouereth being excited and re-enluyed by Gods quickening spirit. But the combate of conscience doth begin oftentimes long before conuersion, euen as soone as we haue the vse of reason and vnderstanding, receiuing common notions from the light of nature; but it is neither constant and continuall, but onely by panges and firs, vpon the occasion of some grieuous sinne already acted, or about to be committed; nor yet alwayes permanent and lasting to the end of life, seeing oftentimes by customable sinning the conscience becometh so deadded and seared, that it taketh no notice of sin, nor opposeth against the will and affections, but (as it were) casteth the reines in their necke, neuer at all checking or curbing them in, but suffering them to runne on in an headlong course, vnto the committing of all manner of wickednesse.

That the conflict of conscience is not in all that are vnrregenerate.

CHAP. IX.

That the Conflict of Conscience is not in all that are vnrregenerate nor in them onely.

§ Sect. 1.

*That no comfort
ariseth out of
the conflict of
conscience.*



N^O thus we haue shewed the many differences betweene the combate of the flesh and spirit, and of the conscience and affections. Whereby it is plaine, that as the former giueth vnto vs comfortable assurance of our regeneration, adoption and saluation, so there can no such hope arise from the other. For, as we see, it may be, and most commonly is in the wicked and reprobate, it hath no reference to God, nor springeth from faith, true filiall feare and obedience, but from carnall selfe-loue, and seruile feare of iudgement and punishment; not from any dislike of sinne, the which the wicked in the hottest of this conflict doe loue with all their heart, but onely because they desire to auoide the punishment, like vnto children, whose teeth water when they see licentious meates, but yet dare not touch them for feare of the rod. An example wherof we haue in *Balaam*, who with all his heart would haue sinned in cursing Gods people, that hee might haue gained the reward of vnrighteousnesse, but yet durst not doe it for *Balaams* kingdome, because he was affraid to be ouerwhelmed by Gods fearefull vengeance. And though these combatants fight one with another, yet are both corrupt and sinfull, and both souldiours in Satrans campe, joining together in the comon cause, howsoeuer dissenting in some particular quarrels, & fighting one against another, like contrarie vices, prodigalitie against couetousnes, presumption against despaire, rash foole-hardinesse against base cowardize or like Pirats in the same ship who fall together by the eares about some particular wicked designes, though they all agree to rob the Merchant.

§ Sect. 2.

That the conflict

But howsoeuer this conflict of conscience bee in the wicked

That the conflict of conscience is not in all that are vnregenerate.

wicked and reprobate, yet wee are to know that it is not in them onely, nor yet in all. For this combate may also be in the faithful and regenerate; yet not in the part regenerate, for the sanctified will and affections doe not oppose the sanctified conscience and reason, but there is a goodly harmonie betweene them, the wil and affections beeing guided and ruled by the vnderstanding, and it by God our supremefoueraigne, and conscience approving of this holy gouernment and subiection. But in the vnregenerate part euen the faithfull themselues doe feeble this conflict in them, betweene conscience accusing for feare of iudgement and punishment, and carnall concupiscence drawing them to sinne. The which is more weake on that side of passion, because their corruption is much abated and subdued, but stronger on the side of conscience, because it is excited with a greater illumination discovering more manifestly the odioulnesse of sinne, and fearfulnesse of those punishments which it deserueth. Howsoeuer in another respect the violence of it is abated, namely, as it terrifieth with seruile feare, and denounceth against the offender hell and condemnation, from which those who are in Iesus Christ are freed and deliuered. But let vs know that though this fight be in the faithfull, yet it bringeth not (like that of the spirit and the flesh) any comfort or assurance of Gods loue, sanctification, adoption or saluation, because it is not proper to the godly, but is also common to the wicked and vnregenerate.

Rom. 8.1.

§ Sect. 3.

Secondly, this conflict is not in all the vnregenerate. For first it is not in them who are either extremely ignorant or outrageously wicked. The former are of two sorts. 1. such as are not capable of knowledge, as yong children, idyots, and madmen, who though they haue the faculty of reason habitually or potentia'ly in respect of the vse, yet not in the act or exercise of it, and therefore their conscience receiuing no illumination from the'r vnderstanding, putteth no difference betweene good and euill, neither accuseth them for any sinne, nor at all resisteth their will and affections.

For

This conflict of conscience is not in those who are extremely ignorant.

That the consist of conscience is not in all that are unregenerate.

§ *Sept. 3*

*This consist of
conscience is not
in those who are
extremely igno-
rant.*

For though they haue conscience in them in respect of the facultie, yet like those that are in a dead sleepe, they haue it not in act and operation. Secondly, such as beeing capable of knowledge, haue through their negligence or wilfulnesse suffered those sparkes of the light of nature to go out for want of blowing vpon them by vse and exercise, or nourishing them with fit meanes (as it were) necessarie fuel, which is the case of many Ethnicks, and Barbarians, yea of some who would be called by the names of Christians, who through affected ignorance, are so farre from the illumination of grace, that they haue quite obscured and extinguished the light of nature. Those also who are outrageously wicked haue seldome in them the consist of conscience, because the Lord punisheth their other sinnes by giuing them ouer to their owne vile affections and a reprobate minde, whereof it commeth to passe, that their vnderstanding being darkened, and euen quite blinded, the common notions & the light of nature being cleane put out and extinguished, their consciences also are seared and senselesse, so as they neuer checke and controule them for any sinnes, and such a callum and thicke skin ouergroweth their hearts, and so hardeneth them through their often committing of knowne wickednesse, that without any feeling or remorse, they commit any manner of sinne with delight and greedinesse. An example whereof we haue in those idolatrous heathens of whom the Apostle speaketh, who not worshipping God according to that light which they had by nature, and by looking into the booke of the creatures, they became vaine in their foolish imaginations and had their mindes so darkened, as that they gaue the glory of God to the basest of the creatures; wherevpon God gaue them up to uncleannesse, to their owne vile affections, and to a reprobate minde to doe those things which are not conuenient. So else where he saith of them, that they walked in the vanitie of their mindes, hauing their vnderstanding darkened, being alienated from the life of God, through the ignorance which was in them, because of the blindness of their heart, and being past feeling,

Rom. 1. ver. 21.
to ver. 31.

Eph. 4. 17. 18.
19.

That the cōsult of conscience is not in al that are vnregenerat-
 ing, had giuen themselves ouer vnto lasciuiousnesse to worke
 all vnleauensse with greedinesse; And writing to Timothy he ^{1 Tim. 4. 3.}
 speaketh of some in these later times, who should haue
 their consciences seared with an hote iron. Whereby they be-
 come so senselesse, that they take no notice of any sinne,
 nor accuse for the committing of any wickednesse. For
 as the greatest blowes which light vpon an anuile, doe not
 at all moue it, but it causeth the waightiest hammer to re-
 bound backe againe; and as the deepest gashes and most
 grieufully wounds, giuen to a member which is mortified, or
 to a part gangrened, are not at all felt; and therefore the
 partie vpon whom they are inflicted neuer complaineth
 nor shrinketh for them: So when the gangrene of sinne
 hath ouerruene the intellectuall faculties, blinding the vn-
 derstanding and deadding the conscience, though there be
 deepe gashes made in them they feele them not, and there-
 fore bewray neither feare nor griefe, by accusing and com-
 plaining of the causes of their euils.

And among all these the conscience and affections, the
 reason and will are at a secure, senselesse and sinfull peace.
 There are diuers other sorts of men in whom their peace is
 not so continuall and permanent, but yet there is often a
 truce betweene them, which is sometimes of shorter, and
 sometimes of longer continuance according as the occasi-
 ons be of their agreeing or discording with one another.
 The first are ignorant & simple people whose consciences
 through defect in knowledge and want of vnderstanding,
 wanting illumination and direction, doe seldome checke
 them for any thing they doe, vnlesse it bee so grossely wic-
 ked, that euen the light of nature doeth discouer and con-
 demne it. And here the reason and will, the conscience and
 affections, continue friends and maintaine peace, be-
 cause they are not able to discerne those iust causes which
 are offered of discording from one another; like enemies
 who lye quietly in their tents in the darke night, when
 the aduersie party doeth goe a spoyling and forraiging, be-
 cause they haue no light to discouer their attempts. Oppo-
 site

§ Self. 4.
 The consist of
 conscience is sel-
 dome in simple
 people.

The conflict of conscience is not in all that are vnregenerate.

sit vnto these are those carnall men who hauing a great measure of speculatiue knowledg, art and learning, are able by their paralogismes and subtrill sophistry, their nice distinctions, and cunning shifts, to make blacke seeme white, darkene the light, falselhood trueth, and good euill: whereby they blinde the eye of reason, stoppe the mouth of conscience, and so corrupt and dazle the iudgement, that they can doe what euill they list, and satisfie in all things their carnall lusts and affections vncontrouled and condemned. Of these it is truely saide, that they haue much science and litle conscience, like these *Lamia* who were sharpe sighted when they went abroade, but starke blinde, when they entred into their houses, of the Pharisees, who sitting in *Moses* chaire were able to teach others their duties, and to rebuke and controule them for their smallest sinne, but were not able to see their owne carnall worldlinesse, hellish pride and damnable hypocrisie, and as our Saniour chargeth them, could discerne a mote in their neighbours eye, though there were a beame in their owne. In these there is no conflict of conscience because like crafty and skilfull Lawyers, they can with false colours and collusions blinde the eyes of the Iudge, making their euill cause seeme iust and good, or like cunning theeuers, they doe so subtrilly and secretly archieue their wicked designs, that when they come to be arraigned they shift off and elude the most pertinent accusations.

Mat. 7. 3.

§ Sects.

That the conflict of conscience is not in proud iusticiaries and euill worldlings.

Vnto these we may adioyne proude iusticiaries who taking away from the lawe of God the life and rigour of spirituall sense, doe expound it after a grosse and littrell manner. that so they may satisfie it with their grosse obedience; & because their obediēce cannot reach to the spirituall meaning, therefore they frame a meaning sutable to their carnal obedience. And so iustifying themselves as though they had done all which the law requireth, their consciences sleepe securely in all their sinfull courses, & neuer accuse them for any sinne; of which wee haue an example in the Pharisees, who iustified themselves when our Saniour

Luk. 16. 15.
Mat. 19. 20.

most

That the conflict of conscience is not in all that are unregenerate.

most condemned them; in the young iusticiary who boasted that he had done all which was required, when as hee had done nothing; and in the vaine-glorious Papists, who farre outstrip them both, affirming that they can fulfill the Lawe and doe more then it requireth; for which indeede they haue speciall helpes, seeing they giue what sense they list to euery Commaundement, and if they can make no sense seeme sensible and probable to their too dimsighted followers, then for more surety they will quite cancell and blot it out, as they deale with the second Commaundement, condemning their imagery and idolatry, and hauing made none of one, they make of one two, by deuiding of the tenth, and so filling vp the number, that their theft and falsehood may not be discovered. Like vnto these are our ciuill worlulings and ignorant Protestants, who placing all Religion in outward abstaining from haynous faults, as periury, whoredome, drunkenness and such like, and in performing formall seruice to God, according to the Princes lawes, and mortall duties of honesty and iustice to one another, doe thinke that God is thoroughly satisfied when they haue attained to this periode of perfection, which themselues haue pitched. And therefore their consciences are quiet, and suffer them to enioy a secure peace, though they liue in ignorance and vnbeliefe, in the neglect of spirituall seruice, swearers, Sabaoth breakers, and in all things followe those courses, which ambition, couetousnesse, voluptuousnesse and selfe-loue will prescribe vnto them.

Finally, we may adde vnto these such others who are violent and furious in their affections, who whilst the fit and feauer of their passion lasteth, can commit any wicked outrage and neuer feele any conflict of conscience. Not because reason is quite blinde, and conscience dumbe, but because seeing and speaking, they are not hard and discerned, no more then the speech of a wise Citizen and Senatour in a tumultuous vproare of common people. Not because they viterly refuse to doe their office and make resistance, but because they are so caried away and hurried with the violence

§ Sect. 6.

That the conflict of conscience is seldome in those who are transported with violent passions.

That the conflict of conscience is not in all that are vnregenerate
violence of the throng, that they are not able to keepe
their standing or hinder their proceedings. Or if wee will
wee may here compare reason and conscience in them, to
that they are in drunkards, which are so hindred and dis-
abled with intoxicating fumes, that they are not able to doe
their functions, till by naturall heate they be spent and sca-
tered. But in these commonly, when the heate and vio-
lence of passion is somewhat spent and abated, reason, and
conscience especially, doeth recover strength, and (like a
Prince soyled and put to flight by his rebellious subjects)
recovering by force his state and dignitie, of a King be-
comes a tyrant, and so much the more scuerely keepeth
them vnder, by how much he hath tasted more sensibly of
the mischiefes accompanying their rage & disloyaltie. For
thus experience teacheth vs, that when conscience hath
beene soyled and wounded with rage and passion, their
power being spent by their owne fury, it doeth afresh set
vpon them, and beating them out of their holds doeth
put into their place affrighting terrours and astonishing
feares, and so terrifieth the heart with his vehement accu-
sations, that oftentimes it sinketh into the gulf of despair,
the which we see manifest in the example of *Caine, Sams,*
Judas and many others. And these are the men in whom
either a peace or truce is maintained betweene the con-
science and affections, there being whilest it lasteth no con-
flict betweene them. Now if we would knowe in whom
principally this combate is fought, it is in such vnregene-
rate men as haue still remaining in them some common
notions of the light of nature, encreased by their study
in the volume of the creatures, and in the booke of holy
Scripture, and their obseruation of the due execution of
Gods fearefull iudgement. In such whose conscience re-
maineth liuely and sensibly, soft and vigorous, because it
is not yet cauterized and seared with the often and wilfull
committing of haynous sinnes. Finally in such whose af-
fections are somewhat gentle and moderate, and whose
hearts are not so hardened nor wholly taken vp with
wicked

Whether this conflict be alike in all the regenerate.

wicked infidelitie, but that they giue some credite to Gods fearefull threatnings.

CHAP. X

Whether the conflict betweene the flesh and spirit bee in all the regenerate, and whether if it be, is be in the same manner and measure.



We haue shewed that the conflict betweene the flesh and the spirit is onely in the regenerate, and how it differeth from that conflict of conscience, which is oftentimes in many of the wicked; now let vs consider whether

§ *Self..1*

That this spirituall conflict is in all the regenerate that are of years.

that combat be in all the regenerate. Secondly whether it be in all in the same maner and measure. Thirdly how wee may knowe whether this conflict be in vs or no. And lastly, if it bee when it beginneth and how long this conflict is to continue. Concerning the first we are to knowe, that this conflict betweene the flesh and spirit is in all the regenerate, who haue receiued spirituall illumination, and haue the vse of their reason and vnderstanding, being possessed of Gods sanctifying graces, not onely in their habites but also in their actes and operations, not in the faculties alone, but also in their functions and exercises. For as long as these cursed corruptions (like the *Cannise* in the land) doe coinhabite with vs, they will continually be *as scow-* Iosu. 23. 13.
ges to our sides, and thornes in our eyes; and still there will bee warre betweene vs, whilst they labour to hold their possession, and wee endeaour to rootethem out. And howsoeuer our chiefe Commander may sometime sound a retraite, and giue vs some intermissions for the renewing of our forces, and recouery of our breath, yet viter dismissions we shall not haue from this warlike seruice, till hauing (like our head and Saviour) by death overcome all our enemies, we shall receiue the crowne of victory, and for

Whether this conflict be alike in all the regenerate.

for ever triumphantly reioyce in the security of our peace.

§ *Sect. 2.*

*What wee are to
thinke of Infants
and Ideots.*

But whereas I say that this conflict is in all the regenerate who haue the vse of reason and vnderstanding, I doe from among them exempt such infants and ideots as want the vse of reason and yet belong to Gods election; in whom God worketh for their iustification, sanctification and saluation, after an extraordinary, secrete and wonderfull manner, applying Christ vnto them his righteousness, obedience, and the vertue of his death and resurrection by his holy spirit, who al-sufficiently supplieth vnto them the defect of all inferiour instruments and meanes, and hereby purgeth and cleanseth them from the guilt, punishment and corruption of all their sinnes. Now in these there cannot actually bee this conflict betweene the spirit and the flesh, because they haue not the actes and operations of spirituall graces, but onely the seedes of them, which though they may haue their potentiall inclinations to this conflict, yet no present actual exercise and voluntary employment of them in this spirituall warfare. Although it may bee, thus much may be granted, that seeing by their regeneration there is a change in their nature, by which they are spiritually renewed in all their powers and faculties, there may be in them all, an auersenesse in their renewed nature to their olde corruptions (as it were) by an holy instinct and disposition, wrought in them by Gods spirit, although there be no discourse of reason or vse of vnderstanding, euen as wee see by naturall antipathy fire and water, light and darkenesse contending and striving against one another, though they haue no will or reason to stirre them vnto the fight. For though (as we haue shewed) the conflict of conscience ariseth out of logicall disputes and the discourse of reason and vnderstanding, and therefore can onely be in them who haue the vse of these, yet this combate of the spirit springing from another fountaine, euen the change of an nature through spirituall regeneration, there may (in that sense which I haue shewed) euen in children and ideots, bee some kinde of conflict betweene the spirit
and

Whether this conflict be alike in all the regenerate.

and the flesh, the seede of grace and of corruption striving against one another. All which is to be vnderstood not of all infants belonging to Gods Election, but onely of those which dye in their infancy, who hauing much to bee done for the quicke perfecting of that great worke of their saluation, whilst they are going that short passage betweene the wombe and their heauenly inheritance, God to manifest his infinite wisdom, power and goodnesse, doeth thus worke in them after a wonderfull and extraordinary manner. And as for these who liue to riper age, and vntill they haue the vse of reason and vnderstanding, they haue not this conflict in them before their regeneration and conuersion, becaule then onely the spirit and its sanctifying graces doe begin to dwell in them, and to make warre against their carnall corruptions.

As touching the second point, we are to know, that the conflict betweene the spirit and the flesh is not in all the regenerate after the same maner, nor in the same measure, but diuersly as it pleaseth the Lord to glorifie himselfe in the manifestation of his wisdom, goodnesse, and omnipotencie, either by giuing vnto his seruants a great measure of strength and spirituall grace by which they obtaine an easie victorie, wherein the bounty of his goodnes clearly shineth, or a lesse and scander proportion, by which notwithstanding they are inabled as certainly, though not so speedily to our come, hereby magnifying the all-sufficiency of his power, which more manifestly appeareth in our greater weakenesse. For according as the measure of our spirituall strength and riches of Gods grace, as also of carnall corruption differ in respect of their diuers proportions, such is the difference in this Christian combat betweene one faithfull man and another. For some receiue but a small measure of spirituall illumination, the least degrees of faith, confidence, loue and other spirituall graces; and these through their weakenesse, commonly make weak assaults against the flesh and fleshly lusts, and as weakly withstand their encounters, whereof it cometh to passe

§ Sect. 3

That this conflict is not in all the regenerate in like manner and measure.

2 Cor. 12. 9.

That this conflict is not in all in like manner.

that they stand in the battaile with much faintnesse and frailetie, and receiue many wounds, foyles and fals, before they obtaine the victory. Though the Lord performing euen to these his gracious promises, doth not suffer them to be tempted aboue their power, but either assiseth them by his owne might, or sitteth them with slight tentations, according to their weakenesse. Sometimes there is in the regenerate lesse reformation of their corrupt natures by the restraining grace of God and the common gifts of the spirit, by reason whereof the flesh is of greater strength and the corruptions thereof are much more malignant, raging and violent in all the faculties of their soules, especially in their wils, passions and affections. So that though they haue a great measure of strength and spirituall grace, yet they cannot with any ease, or in short time get the vpper hand, but there is much strugling and wrastring, sharpe and fierce assaults on both sides, as is betweene mighty enemies equally matched, and sometimes the one, sometimes the other preuaileth, and woundeth and foyleth the aduersē party; like those warres of old betweene the Romanes and Carthaginians, and those mighty enemies the Turkes and Persians in these dayes. And because both parties continue in their great strength, hereof it commeth to passe, that these sharpe and fierce encounters, doe also last euen to the end of their liues, vntill the Lord by death doe put an end to the battaile, giuing vnto the spirituall man full and finall victory ouer all his enemies, and the crowne of victory euerlasting happinesse.

§ Sect. 4.

That this conflict is often weaker in strong Christians

Finally the Lord to shew the riches of his bounty, doth sometimes giue vnto his seruants such a large measure of spirituall strength, sauing grace, knowledge, faith, loue, Christian magnanimitie and the rest, that like those mightie worthies in the time of *Dauid*, none of their spirituall enemies are able to withstand them, but in the first encounters after this strength receiued, they foile, wound, and vanquish them, either leading them captiue without any great resistance, or else putting them to a shamefull flight. So as they

That this Conflict is not in all in like manner.

they neuer againe gather their scattered forces, nor once dare to enter the field; onely they may perhaps after a treacherous manner lye in ambushment, and make some attempt vpon some great aduantage. And in this case the spirituall souldour gloriously triumpheth ouer his spirituall enemies; and keeping them vnder with vnhresistable power, doth enioy his victory with much peace and heauenly comfort. But all this while we are to remember that the Christian Champian, and the Lords great worthy, doth not thus preuaile by vertue of any naturall strength which he hath about others of his fellow souldiers; (but like *Sampson*) through the gifts of the spirit, and the power of God communicated vnto him; which because through their pride and selfe-loue they are apt to forget, and beeing swollen vp in their owne conceits, to rob God of his glory, by arrogating some part of the praise of their spirituall strength and victories vnto themselves; the Lord leaueth them by spiritual desertions vnto their owne abilities, and letteth loose their enemies to assault and encounter them. In which case they are vtterly vnable to stand in the least conflict, but are shamefully foyled, put to flight, and led captiue of sinne, as we see in the example of *Noah*, *Lot*, *Iob*, *Dauid*, *Peter*, and many others. And then being discouraged and discomfited they complaine with *Iob*, that God opposeth them as a mightie enemy, making them his markes. and shooting against them his enuemenomed arrowes; With *Dauid*. that God hath forsaken them, will be no *Pla. 32. 1. & 77* more intreated, but hath shut vp his kindnesse in displeasure, 7. 8. that his terrors doe fight against them, dry their bones, and drinke vp their spirits; And finally with the Church they cry out; O Lord, why hast thou made vs to erre from thy *Esa. 63. 17. &* wayes, and hardened our heart from thy feare? Bee not wroth *64. 9.* very sore O Lord, neither remember iniquitie for ever. On the other side the flesh all this while proudly swelleth in victorie, insulteth ouer the spirit, is this the man that tooke God for his hope? Carryeth away the spoiles, and vaunteth it selfe in a wicked triumph. But though God hath with-

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drawne himselfe a little, that the spirituall man might more earnestly seeke him, yet hee doth not vterly forsake his souldiers and seruants, and those his graces in them, though in respect of sense, motion and outward operation, they seeme quene dead and vterly extinguished, yet in truth they are but in a swoound, and (as it were) couered ouer with the ashes of corruption, and therefore when the Lord reuiueeth them, bloweth vpon them with his spirit, and cheriseth their inward heate, by fresh fuell, and a new accessse of sauing grace, then *Sampsons* haire growing cut againe, hee recouereth his strength, and the Christian Champion being grieued and ashamed for his former foyles, gathereth together his scattered forces, and with more then wonted valure and resolution encountering his enemies, he putteth them to flight, obtaineth the victorie, and for euer after holdeth them vnder in more base subiection.

CHAP. XI.

How we may know whether this Conflict be fought in vs, that is, whether the spirit of God dwell in vs or no.

§ Sect. 1.

That every faithfull man may be ought to be assured that the spirit of God dwelleth in him.



THIS third point propounded is how a Christian may know, whether there bee in him this conflict betweene the spirit and the flesh, or no; which is in effect as much as to knowe, whether wee be sound Christians, whether we be the children of God, whether wee belong to Gods election; and finally whether we haue in vs any sauing grace yea or no; seeing in all these and, these onely this conflict is or wilbe fought, as soone as they are regenerate and conuerted ynto God. The which waighty question hath already in part bene resolved, when as I shewed the differences betweene the combate of the flesh and spirit, and the conflict of conscience, and the will and affections; and now commeth to be more fully and directly

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ly handled. For the clearing whereof we need not to make any further search, but onely to examine whether the spirit of God accompanied with his saving graces which is one of the combatants doth reside and dwell in vs. For if it doe, then there is no question but this conflict is in vs. seeing it no sooner entred and taketh possession of vs, but presently it maketh warre against our flesh with all the carnall lusts thereof, depose them from their regency, giueth them deadly wounds, holdeth them in subiection, and labourerh all it may, vtterly to desplace and roote them out. Now euery faithfull man ought to be assured of this, namely, that the spirit of God dwelleth in him; or if hee haue not this assurance as yet, he is neuer to be at rest, till it bee euident and cleare in his owne heart and conscience, as being the greatest question, and the waightiest and most important case of conscience, that can bee propounded or knowne of vs. The which as it may bee knowne, so no Christian ought to bee ignorant of it, as the Apostle imp'yeth by that interrogation: *Know yee not that yee are the* ^{1 Cor. 3. 16. & 6. 19.} *Temple of God, and that the spirit of God dwelleth in you?* And againe, *Know yee not that your bodies are the temples of the holy Ghost?* And therefore we must not content our selues with the doubtfull opinion of the Papi'sts, nor with the vncertaine and vngrounded hope of carnall gospellers, but labour after certaine assurance that wee are the Temples of God, and that his holy Spirit dwelleth in vs. Which that we may studiously indeauour to attaine vnto, let vs consider, first that God in his Word reuealeth this truth of the spirits dwelling in euery faithfull Christian, by many infallible markes and signes, to this end and purpose, that we ^{Deut. 29. 19.} may take notice thereof, & labour to attaine to the knowledge and assurance of it, being a truth so important and comfortable. Secondly, if we doe not know that the Spirit dwelleth in vs, we cannot know that we haue any part in Christ; and consequently, that we are true Christians, seeing the holy Spirit is the principall bond of the vnion betwene him and vs, by which he dwelleth in vs, and wee

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Rom. 8. 15.

Rom. 8. 26.

Iam. 4. 3.

Ioh. 2. 20. 27.

Ioh. 14. 26.

2 Cor. 13. 5.

in him. Thirdly, if we doe not know that the Spirit dwelleth in vs, we cannot know that wee are iustified; for wee haue nothing to doe with Christs righteoufnesse in which we stand righteous before God, till by our spirituall vnion he is made ours, whereby we haue right and interest in all his benefits, wee cannot know that wee are adopted the children of God, vnlesse we know that wee haue the *spirit of Adoption*, whereby wee cry in our hearts, *Abba Father*. Nor that we are sanctified, vnlesse wee haue the sanctifying spirit which is the beginner and perfecter of all our holinesse; nor that our prayers are heard of God, seeing of our selues we know not how to pray as we ought, but it is the spirit of supplication, which helpeth our infirmities and teacheth vs to pray with sighes and grones which cannot bee expressed. Neither doth the Lord heare any prayers but such as the Spirit inspireth, because such only are according to his will. And when without his helpe wee pray, *Wee aske and receiue not*, because wee aske amisse, as the Apostle speaketh. Fourthly, vnlesse we know that wee haue the Spirit, we cannot know whether we are in error or truth, or whether our Religion which we professe, bee true or false, because he is the spirit of illumination, who onely inlighteneth vs and teacheth and leadeth vs in all truth. Now how shall he shew vs other things, so as we may know that hee sheweth them, if he doe not shew vs himselfe, and make it knowne vnto vs. that he dwelleth in vs, and teacheth vs? Fifthly, if we be not assured that he is in vs, wee can haue no sound comfort, because hee is the onely true comforter, from whom all sound comfort springeth, and all other comforts of which he is not the author, are false, vngrounded and meere delusions. Lastly, wee must labour after the knowledge of the fruits of the spirit dwelling in vs, as that wee haue faith, and that Christ dwelleth in vs, and therefore we must also be assured that we haue the tree and roote, for the effect argueth his cause. as well as the cause his effect, and not to know that wee haue the spirit, is not to know that we haue any grace.

Now

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Now we may know whether the spirit of God be in vs or no: First by the ministerie and meanes which it useth to make entrance, and to take possession of vs, the which is the ministerie of the Word of God: For when the flesh with the lusts thereof are somewhat amazed and affrighted with the canon shot of legall threatnings, making as it were a large breach into the heart and conscience, and the trumpet of the Gospell soundeth offering remission of sin and eternall saluation to all that belecue and repent, then this victorious captaine maketh his entrance, assaulteth the flesh and driueth it into corners, taking possession of all for Gods vs: the great Monarch of heauen and earth. And this the Apostle sheweth, where he saith, that the *Galathians* received the spirit, not by the workes of the law, but by the hearing of faith; that is the doctrine of faith contained in the Gospell of Iesus Christ. Whereof it is that the Ministers of the New Testament are by him called the *ministers of the spirit*; because by their preaching they prepare the way for the spirit, as *Iohn the Baptist* for Iesus Christ, and are as it were his harbingers, to take vp a lodging for him in our hearts and soules. So that wee may discerne the spirit by the meanes whereby it entreth, which is not, by dreames, and extraordinarie reuelations, for this is the fanaticall spirit of Anabaptists, and Familits; nor by the preaching of the law onely; For he commeth not in this *great & strong winde*, that rents the Mountaines, and breakes in pieces the Rockes, nor in this *earthquake* which shaketh the foundations of mans heart, nor in this *fire* which consumeth all sinners that come in the way of it. But when these haue gone before (like a peale of Canons that giue warning of the coming of this mighty Prince) then the still voice of the Gospell is vitered by the Ambassadors and Herald of the great King, and with it-hee entreth and seateth himselfe in our hearts (as it were) vpon his royall throne.

§ *Sett. 2.*

The first infallible signe is the ministry and meanes by which it hath bene wrought in vs.

Gal. 3.

2 Cor. 3. 6.

1 King. 19. 11.

12.

§ *Sett. 3.*

The second signe is the effects and fruits of the spirit.

Secondly we may know whether the spirit dwelleth in vs, and fighteth against the flesh by the effects and fruits of it.

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*rit: & 1 by the
nature of the
gifts in vs we
may discern the
spirit.*

it. And first general'y by the nature of the things wrought in vs, and then by their constancie and continuance: For if the gifts and endowments which we haue be but meere-ly naturall, or such as may be attained vnto by our owne art, industrie and indeauours, then are they no infallible notes of Gods sanctifying spirit or sauing graces dwelling in vs, the which are supernaturall diuine, and sent downe as it were from heauen into vs. Whereof it is that the Apostle opposeth this spirit of God and that which is in worldly men, the one against the other. *Wee haue receiued not the spirit of the world, but the spirit which is of God.* And a little after, *the naturall man perceineth not the things of the Spirit of God.* Again, if they be but the common gifts of the Spirit, as meere Morall vertues, and restraining graces, which are common to ciuill worldlings, and haue bene also in many Heathens and honest infidels, then cannot we by them gather any assurance that the sanctifying spirit dwelleth and waileth in vs against the flesh onely there is a fight betweene conscience and affections, vice is curbed and ouer-ruled by vice, and one corrupt facultie by another of the same kinde.

1 Cor. 2. 12, 14

*§. Sect. 4.
The graces of the
spirit may be
knowne by their
constant & con-
tinuall actions
and operations.*

Secondly the spirit and the sauing graces thereof are constant and continuall in their actions and operations dayly more and more mortifying and subduing the flesh and carnall corruptions, and inciting vs vnto all Christian and holy duties; like the sunne which from the rising shineth still more gloriously vntill noone day, or a lively fountaine which continually springeth and sendeth forth it cleare and sweet streames; but the common gifts of the restraining spirit doe worke and shew themselves onely by fits like flashes of lightning which suddenly appeare & as suddenly vanish, leauing nothing behid them but grosse and palpable darknesse; or like standing waters and winter brookes which swell and ouerflow vpon the fall of raine and descent of land waters, but soone after fall and are dried vp in the time of drought. So the sauing graces of the sanctifying spirit are lasting and permanent, cuer continuing with.

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with increase euen to the very end of our liues; but all gifts
meerely naturall indure but for a time, and (like the body) ^{I Ioh. 2. 27.}
after they are growne to their full strength & ripenes, they
decrease, till by a daily consumption they come to nothing,
as we see in naturall knowledge and wisedome, which de-
cayeth with age, vntill at last it commeth to dotage and
childish ignorance.

§ *Seets.*

*Of the particular
effects of the spi-
rit, the 1 where-
of is spirituall
illightning.*
Iohn 14. 26.

But let vs descend to some particular effects which the
spirit worketh, for these arguing their cause will plainly
shewe the residence and abiding of this holy guest in vs.
And first the spirit of God is the spirit of illumination, in-
lightning our blinde eyes, reuealing vnto vs the things of
God, and leading vs into all trueth, according to that of
our Sauiour; *But the Comforter which is the holy Ghost whom* ^{I Ioh. 2. 20. 27.}
the Father will send in my name, hee shall teach you all things.

And that of the Apostle; *But ye haue an vntion from the holy
one, and yee knowe all things.* And againe; *But the annoynting
which yee haue receiued of him abideth in you, and ye neede not* ^{Eph. 1. 17.}
*that any man teach you; but as the same annoynting teacheth
you of all things.* And hence it is, that this holy spirit is cal-
led the *spirit of wisedome and reuelation in the knowledge of
God.* Yea but the wicked also may haue some illightning ^{Heb. 6. 4.}

of the spirit, as the Apostle sheweth, and which is more,
they may haue a *tast of the heauenty gifts*, be partakers of
the *holy Ghost*, that is of the gifts and graces of the sanctify-
ing spirit, and haue also a *tast of the good word of God, and of
the powers of the world to come*, yea and hereby they may at-
taine vnto a farre greater measure of knowledge then those
who are truly regenerate, and how then can this be a dif-
ference, whereby we may discern the one from the other?
To which I answer, that though there bee no difference
betweene the knowledge of the regenerate and vnregene-
rate in the quantity, in which respect the knowledge of the
wicked yea of the diuell himselfe, doeth oftentimes exceed
the knowledge of the godly and faithfull, yet there are ma-
ny other differences betweene them, for first the know-
ledge of the regenerate is much better grounded, euen vp-

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on that infallible foundation of the holy Scriptures, the which they carefully and conscionably heare, reade, study and meditate in them, that they may bee more and more edified and enlightened, grounded and built vpon this sacred authoritie, as vpon the firme and vnmoueable corner stone; whereas the knowledge of the vnregenerate is chiefly founded vpon humaine authorities, the doctrines and traditions of men, which as they are sometimes true, so sometimes false and erroneous, and neuer in themselves certaine and infallible. So also their knowledge is confirmed by the experience which they haue of the things they knowe in themselves, by a liuely and powerfull sense and feeling of the operation of it, in their owne hearts and consciences, purging and purifying them from all sinfull corruptions, and renewing them to all obedience, and inuiting and prouoking them to the performance of all Christian duties of holinesse and righteousness; which moueth the Lord to reueale vnto them his great secrets and the mysteries of his kingdome; according to that; *The secretes of the Lord is with them that feare him, and he will shew them his conenant; and againe, his secretes are with the righteous.* Whereby they not onely knowe the things themselves barely vttered, but also Gods secret will and purpose in them. But the knowledge of the wicked is onely in theory and speculation, whereby they are enabled onely to talke and discourse of the things they conceiue, and haue no sense, feeling or experience of that powerfull working of it for their inward sanctification or outward reformation, but still lye frozen in the dregs of their sins, and neuer conscionably practise any duties, though they can learnedly and eloquently discourse of them. In which respect it is saide, that the *seeds of the word taketh no roote in them*, because their knowledge is not settled and grounded vpon these onely true foundations which neuer faile. Secondly the knowledge of the regenerate is more cleare distinct, and particular, and therefore sufficient to direct and guide them, not onely after some generall manner, but also

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Psal 25. 14.
Pro. 3. 32.

Mat. 13. 6. 7.

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in all particular duties and actions; but the knowledge of the vnregenerate is more generall, confused and darke, only enabling them to set downe generall rules of duties, or if particular, yet rather to others then to themselves, who are so blinded with their passions and carnall lusts, that their knowledge giueth them no sufficient direction for their owne carriage in particular duties. Thirdly the knowledge of the regenerate still applieth the things knowne to particular vse, bringing the word of God home to their owne hearts and consciences; as the threatnings of the law for their humiliation to driue them to Christ, to restrain them from sin, when they are ready to fall, and to raise them being fallen by vnfeigned repentance. So *Iob* kept his eyes vnder couenant, that they should not glaunce wantonly vpon women, because hee knewe that destruction was to the wicked, and a strange punishment to the workers of iniquitie. And hereby *Iosaph* was restrained from harkening to his mistresses wicked suite. *How can I doe this great wickednesse and sinne against God?* And so likewise hereby they are inticed and spurred forward vnto all good duties, when as they feelee themselves dull and slow. For so the Apostle hauing spoken of Gods feareful iudgement he applieth this knowledge to patticular vse; *knowing therefore* (saith he) *the terror of the Lord we perswade men*, as though hee should say, I dare not knowing this terrible iudgement, but perswade you to obedience and dehorte you from sinne, least neglecting my duty I also bee lyable vnto it. And thus also knowing the promises of the Gospell, they apply them for their owne consolation; according to that of the Apostle; *Whatsoever things were written aforetime, were written for our learning*, that wee through patience and comfort of the Scriptures might haue hope. But the wicked by their knowledge apply not or misapply, they either apply all vnto others, or apply falsely vnto themselves, arrogating all the promises of life and saluation, though they doe not all belong vnto them. Fourthly, the knowledge of the regenerate drawes them neerer vnto God, and vnites them more firmly

Iob. 31. 1. 3.

Gen. 39. 9.

2 Cor. 5: 11.

Rom. 15. 4.

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firmely vnto him in loue & true obedience; first in loue of God and of that truth which he hath reuealed vnto them, for when he hath made knowne vnto them not onely his infinitenesse in all perfection; but also his goodnesse and mercy towards them, then this flame of Gods loue kindleth in their cold hearts the fire of loue towards God againe, which maketh them to thinke nothing too much or enough which they can doe or suffer for his sake; whereby they are moued to make an holy vse of all they knowe, both for the auoyding of all which God hateth, whom they so loue, and the embracing and practising of all which he loueth and requireth. But the knowledge of the vnregenerate is a light onely without heate which driueth them further from God, and alienateth their hearts from him, because they cannot apply to their owne vse his sauing attributes, but rather are terrified with his wisdom, power and iustice, whereby he is able and willing to punish and take vengeance on all sinners. Neither doeth it stirre them vp to any obedience, (vnlesse it be for seruile feare) but rather enableth them to rebell and disobey more securely, whilest by their great learning, their subtil shifts and nice distinctions, they can more cunningly vntwist the cords of Gods Commaundements which should bind them to their dutie, and so winde themselves and slip their neckes out of the yoke of Gods Lawe, that it cannot hold them, and whilest thereby they are enabled to defend their sins with their subtil sophistry, and to preserve themselves from iust censures, their names from deserued shame, & to stoppe the crye of their consciences, that they may not checke and accuse them for their sinnes. Finally the knowledge of the regenerate bringeth them to true humilitie, and the better and more clearly they conceiue of Gods goodnesse, power and glorious maiestie and of their owne misery, sins and imperfections, the more they abase themselves and become vile in their owne sight, as we see in the example of *Abraham*, who when he most neerely and familiarly conuersed with God, had the meanest conceipt of him.

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himselfe, acknowledging that he was but *dust and asbes*; in *David* who hauing attained vnto a greater measure of spir- Gen. 18. 27. rituall knowledge then his teachers, confesseth that hee was *but a worme and no man*; in *Iob* who hauing come vnto psal. 22. 6. a more cleare knowledge of God by seeing him with Iob. 42. 5. 6. his eyes, *abhorred himselfe in dust and asbes*; and in *Agar*, who being inlightened with a large measure of heauenly Pro. 30. 2. wisdom, professeth that hee was *more brutish then any man* and *had not the understanding of a man*. But contrariwise the knowledge of the vnregenerate puffeth them vp with pride, according to that of the Apostle, *knowledge puffeth vp, lowe edifieth*; and causeth them to vilefie and contemne others in comparison of themselves, as wee see in the example of the Pharisees, who despised all them who confessed the trueth concerning our Sauour Christ as ignorant and simple idiots. *But this people who knowe not the law* Iob. 7. 48. 49. *are cursed*. And the reason is because their knowledge is ouely speculatiue, confused and generall, and doeth not bring them to any sense and feeling of their sinne and misery, or to a liuely and experimentall apprehension of Gods sauing attributes.

A second effect of the spirit where by we may be assured *§ Sect. 6* that it dwelleth in vs, is the preparing of our hearts to receiue the grace of a liuely and iustifying faith and the effectuall working of it in vs being thus prepared, It prepar- The second effect of the spirit is to prepare our hearts for faith eth them, first by enlightening our mindes. and by shewing then to worke it in vs. vnto vs our sinne and misery by the lawe of God, and that in respect of our selues wee are brought into a damnable and desperate condition, out of which wee cannot recover by any meanes of our owne, nor by all the helpe of men and Angels. And when her by it hath thoroughly humbled vs and made vs despaire of all our owne abilities, then it reuealeth vnto vs the infinite mercies of God, his free grace and eternall loue in his sonne, and the al-sufficient merits of Christ, together with the sweete promises of the Gospell made in him, offering grace and mercy, for the forgiveness of sinne, and the saluation of our soules, to all

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all that will receiue them by the hand of faith, and will turne vnto God by vnfeined repentance: vnto which truth of God reuealed in the ministry of the Word, the holy spirit by a secrete operation worketh an assent as being most infallible, seeing it proceedeth from him who is truth it selfe and cannot lye, which assent being effectuell worketh in our vnderstandings a perswasion that our sinnes though many and haynous, are yet pardonable; and in our iudgements a most precious esteeme of Gods mercies and Christs merits, from and by which alone we receiue remission. In our hearts also this effectuell assent worketh an earnest and constant desire that they may be pardoned, and to this ende an hungering and thirsting after Christ and his righteousness; in our willes a firme resolution to rest vpon Christ alone for iustification and saluation; and in our actions a conscionable endeauour in the vse of all good meanes, whereby we may be more and more assured, that we shall haue our part in the mercies of God and the merits of Christ. And these are the first degrees of iustifying faith which who so want are destitute of it; the which being wrought in vs, the Lord blesteth the meanes of saluation, which the beleuer conscionably vseth with a desire to profit by them, as the word, Sacraments, Prayer and the rest, for the encreasing of these first degrees in vs, vntil they growe from a graine of mustarseede to a great tree, from an assent to an apprehension and application of the promises, with some assurance that Gods mercy and Christs merits belong vnto vs. Vnto which degree the most Christians who labour after it doe attaine, if death preuent them not and hinder them from comming from their spirituall infancy to their riper age in Christ. Now this faith being come to application of Christ and the promises, and some assurance that they belong to the beleuer, it groweth daily in the carefull and diligent Christian to more strength, by his often feeling and experience of Gods loue, by his acquaintance with him in his holy ordinances, by testifying and approving of his loue towards God againe, in his continuall

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tinuall fruits of new obedience, the exercises of a Christian life in good workes, and by his chearefull readinesse to suffer any thing which it pleaseth God to cal him vnto for his sake, vntill at last it come to that plerophory and full perswasion of Gods vnchangeable loue, and our Election, Adoption and Saluation which was in the Apostle *Paul* Rom. 8. 38. 39. 1 Ioh. 4. 18. who was fully perswaded that nothing in the world was able to separte betweene Gods loue and him. And this 1. Pet. 1. 8. Rom. 5. 3. is accompanied with such peace of conscience, as passeth all vnderstanding. For when we are assured that wee haue the remission of our sinnes, and are quite freed from them both in respect of their guilt and punishment, then the terrours and feares which did accompany them are taken away, and both Sathan and our owne consciences which did continually accuse vs are put to silence, so as they can no longer affright vs nor disturbe our peace. From whence springeth spirituall ioy vnspeakeable and glorious, whereby we reioyce not onely in the fruition of Gods benefits, but also in afflictions and tribulations, as the Apostle witnesseth, when as we see our selues freed out of the hands of all our spirituall enemies, the wrath of God, the curse of the lawe, death, hell and condemnation, and now brought into an happy and blessed estate of grace and saluation, in and by Iesus Christ, and and his benefits apprehended and applied by faith. Which effects who so finde thus wrought in them, they may be assured that they haue the spirit which is the cause and authour by which they are wrought; even as the light bringeth vs the Sunne, the streames to the fountaine, and the branches and fruite vnto the roote from which they flow and spring.

Yea but hypocrites and vnregenerate men doe boast & *Seet. 7* most of their faith and assurance of saluation, and therefore they also may haue the spirit, or else this faith is no infallible signe of it. To which I answere that they haue no true faith, but (as it were) in a dreame and dorage, they delude themselves by mistaking their carnall and secure presumption for a liuely and iustifying faith. But how shall The differences betweene a iustifying faith and the faith of presumptuous carnall workings.

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we discern the one from the other, seeing they seeme to haue oftentimes as strong confidence & assurance of their saluation as the best Christians? I answere that though there be betwene them some seeming similitude, yet there is as great difference as betwene pure gold & a rotten post guilded ouer. For first true faith is grounded on the Scriptures & the word of God, but presumption hath no ground but an idle conceipt arising out of pride and selfe-loue; True faith alwayes followeth vnfaigned humilition in the sight and sense of our sinne and misery; whereas the presumptuous man was neuer humbled, but hath a proude conceipt of his owne righteousness and worthinesse. Faith followeth illumination and knowledge, and first we must know God and his Christ, before we can truly beleue in them; but presumption riseth commonly out of ignorance, and the more destitute the woloely man is of the knowledge of God and his wayes, the more bold and confident hee is in his perswasion. True faith is ioyned with all other graces, as loue, zeale of Gods glory, humilitie, patience and obedience, manifesting it selfe by the fruites that it bringeth forth in good workes. But presumption is seuered from them all, and goeth alone without any such company and attendants. True faith is not discerned before found conuersion, and then it beginneth in some small and weake degrees; but presumption is borne and bred with vs, and in an instant commeth to its full strength; which maketh the secure worldling to bragge, that he hath alwayes beleued, and is so strong in faith, that he neuer doubted of his saluation. True faith is not attained vnto without great difficulty, it being no lesse a worke to beleue the Gospell then to fulfill the Lawe; but presumption voluntarily creepeth into our hearts, and the lesse paines wee take in the vse of Gods holy ordinances, the more easily it entreteth, and the stronger it waxeth. Faith is alwayes assaulted with doubting, and the one being a fruite of the spirit, the other of the flesh, there is a great and continuall conflict betwene them; but presumption is bold and confident, and he who

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is possessed of it, professeth that hee neuer doubted of his saluation, neither feeleth he any conflict in him, because he is wholly carnall, and corruption warreth not against corruption, but onely runneth out of one extreame into another, for when the secure worldling being by some meanes awakened out of his lethargy cealeth to presume, then he beginneth to despaire. Faith purifieth the heart and worketh by loue, and is neuer seuered from vnfeined repentance; but presumption nourisheth and increaseth all sinfull corruptions, and they who most presume are most destitute of all true loue towards God and their neighbours. And howsoeuer they leaue some grosse sinnes for worldly respects, yet they repent of none, there being no change in their affections, but onely in their actions; yea in this respect also they nourish many sins in their bosomes which they thinke most sweete and aduantageable, and will by no meanes be perswaded to part with them. Faith vnitech and applieth Christ vnto the beleeuers for all vses for which God gaue him, that is as well for sanctification as for iustification and saluation, and applieth the vertue of his precious blood, for the taking and purging away of the pollution and corruption of sinne, as well as the guilt and punishment; and as it taketh hold of Christ to make him ours, so it giueth and offereth our soules and bodies vnto Christ, that we may become his, and be wholly deuoted and dedicated to his worship and seruice: but presumption onely apprehendeth Christ for the remission of sinne and the obtaining of cuerlasting life, and not for the mortification of sinne by vertue of his death, nor spirituall quickening and renewing by power of his resurrection; and so also it is onely a receiuer but no giuer, it taketh all in shewe which Christ offereth, but it will in loue of thankfulness returne nothing vnto him againe. Faith finding it owne weakenes, and the sharpe encounters of doubting and incredulity, laboureth earnestly in the vse of all good meanes whereby it may bee more and more encreased and confirmed, as hearing the word, receiuing the Sacrament, reading, prayer,

Rom. 12. 1.

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Rom. 4. 18.
Iob. 13. 15, &
19. 25.

Heb. 11. 1.

meditation and such like ; but presumption finding no such assaults, securely neglecteth all these helpes, feeling it selfe then the strongest when it is most destitute of them. Finally true faith endureth in the day of fiery tryall and temptation, and euen when God seemeth to frowne, to withdrawe outward testimonies of his loue, and in stead of them sendeth afflictions and crosses, then the beleeuers with Abraham, *hopeth aboue hope, and beleemeth against beliefe*, it pearceth through all these cloudes of discomfort with a liuely and spirituall eye, and beholdeth the face of alouing father in Christ, euen when hee still holdeth the rodde in his hand ; yea though it haue no sensible comfort, nor present feeling of Gods fauour, yet being the *substance of things hoped for, and the euidence of things not seene*, it still maketh the beleuer to flee vnto God, and to rest vpon him alone. for freedome from euill or fruition of good. But the presumptuous man swelled with the winde of confidence like a bladder, letteth out all with the pricke of a pin, and after all his Thraasonicall bragges of strength and fortitude, hee fainteth and cowardly yeeldeth when he is first encountred with crosses and afflictions. His courage is presently cooled, his confidence turned into distrust, his proude presumption into affrighting terrours and hellish despair, and as it was chiefly grounded on outward things and worldly prosperitie, so when these are taken away, then it also quaieth, faileth and commeth to nothing.

§ Sect. 8.

*The difference
betwene iustify-
ing faith & that
which is tempo-
rary and hypocri-
ticall.*

Euk. 8. 13.

Iob. 2. 24.

*1. Difference in
preparation vnto
them.*

But though presumptuous worldlings haue no true faith, and consequently haue not the spirit dwelling in them; yet perhaps temporaries and hypocrites may, seeing in the Scriptures they are said to beleue, and therefore they also may haue the spirit. I answer that though this temporarie faith bee a common gift of the spirit, yet it differeth much from a true iustifying faith, and therefore is no signe that Gods sanctifying spirit doth dwell in them that haue it. For first they differ in the preparation whereby men are fitted to receiue them. For before true iustifying faith goeth sound humiliation, a true sight and sense of sinne, as sinne,

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and not onely in regard of punishment, and an earnest desire to be vnburthened of it. But the temporarie is neuer thus throughly humbled, for whilest he seeth some sinnes he winketh at others, he griueth and groneth, rather vnder the punishment, then vnder the sinne; hee is willing to part with some sinnes which rather pinch his conscience then please his affection; but esteemeth others no burthen, yea rather his chiefe delight; and though he leaueth many, yet he truly reputeth of none, because there is onely a surceasing of the action, but no change of the heart and affection.

Secondly, they differ in their nature and parts. For true faith highly esteemeth Christ, and preferreth him and his righteousness before all the world, counting all things in comparison of them dung and losse; and therefore is ready to forsake all that it may inioy him: but temporarie faith preferreth the world before Christ, and though it make some account of him in an inferiour place, yet it will rather leaue him then leaue the world, if the one of necessitie must be parted with. Secondly, true faith effectually assenteth to the whole Word of God, as being his vndoubted truth, and especially to the promises of the Gospell concerning the remission of sinne, reconciliation with God, and the eternal saluation of all that belecue. Whence arise those desires in the heart, and resolution in the will before spoken off, whereby the belecuer hungrerh after Christ and his benefits, and casteth himselfe vpon him alone for iustification. But temporarie faith either assenteth onely to the truth of some part of the word and not to some other, as to that which will stand with humane reason and a mans owne experience, but not to that which is aboue or contrarie vnto them; to the promises of the Gospell, not to the threatnings of the law, or to some of either, and not all of both; or if to all, yet this assent is not effectuall, as appeareth by the differences that are in the desires and resolutions of true belecuers from those that are in temporaries & hypocrites. For the desires of the true belecuer is to be made partaker of

§ Sect. 9.

*Second difference
in their nature
and parts-*

1 Cor. 2. 2:

Phil. 3. 9.

Gal. 6. 14.

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a 2 Cor. 14. 1.

b Gen. 30. 1

c Cant. 2. 5.

d Plal. 143. 6.

e Mat. 5. 6.

f Plal. 119. 20.

40.

Christ and his benefits are exceeding seruient and earnest, like the desires of (*a*) covetous men after riches, of (*b*) *Rachel* after children; of the (*c*) louing bride after her beloved bridegroom, of the (*d*) dry and chopped ground after pleasant showers, (*e*) of the hungry and thirstie after meate and drinke; of the (*f*) woman with childe after desired meates, who so longeth that she is ready to miscarry and perishe, if her longing desire be not satisfied: But the desires of temporarie faith are faint and cold, and though they can be content to haue the things belonging to saluation, if they will come with ease and small cost, they choose rather to be without them, then that they should be ouer chargeable or take vp too much of their time and labour. Secondly the desires of true faith are alwayes ioyned with a carefull indeauour in the vse of all good meanes whereby they may be satisfied, and in auoiding all contrary meanes whereby they may be hindred. But the desires of temporarie faith are so idle and slothfull, that they neglect all meanes whereby they might attchieue their desires, as we see in *Balaam*, who desired to dye the death of the righteous, but could not bee content to imitate them in their liues. Thirdly, the desires of iustifying faith are constant and continuall, like *Dauids* whose soule broke, for the longing that it had to Gods iudgements at all times: but the desires of temporarie faith are but by fits and flashes, as when they are at a Sermon, and haue their consciences conuincd with the powerfull ministerie of the Word, when they are in the house of mourning, and haue before their eyes spectacles of their mortalitie, when they see some notable example of the worlds vanitie and mutabilitie, or of the happinesse of those who feare God, and make conscience of their wayes; when they are cast downe by some grieuous affliction, and finde themselues crossed in all their earthly desires. Secondly, there is great difference betweene the resolutions of faith in true beleeuers and those who are but temporaries and hypocrites. For true iustifying faith resoluth to cleaue vnto Christ alone, and to forsake all rather then

Plal. 119. 21.

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then to be seuered from him: But the faith of temporaries causeth them to cleaue vnto Christ so farre forth as the world will let them, and if they may share with him in his benefits, and not be hindred of their worldly desires, they are willing then to giue him entertainment; but if they be put to part with all that they may haue him, this is an hard laying, and they cannot abide it, but though they came reioycing to Christ, they will goe away with the yong man) sorrowfull, and will not buy him and his benefits at so deare a price. Like herein vnto Merchants who like the best wines when they taste them, but leaue and let them goe, when as they heare how deare they are prized.

Thirdly, iustifying and temporarie faith doe differ one from another in their properties and qualities. For true faith is heartie and vnfained, and therefore is called by the *Apostle* *πίστις ἀνθρώπων* faith that is not fained, and if there be any hypocrisie lurking in the heart, it is an enemy vn-

6. *Sect. 10*

The third difference betweene them is in their properties.

2. Tim. 1. 5.

to it, and laboureth to purge and roote it out: but the faith of temporaries is hypocriticall and purposely affecteth and delighteth in disguizing and dissimulation. Againe true faith is constant and courageous to indure the fiery triall. It will come vnto God and catch hold on him for mercie, when hee frowneth and seemeth angry. It applyeth the promises, when they seeme voide and hopelesse, and waiteth Gods leysure, when hee deferreth to performe them.

Esa. 28. 26.

Habac. 2. 3.

For hee that beleueneth (as the Prophet speaketh) *shall not make haste.* It cleaueth vnto the Lord when he seemeth to reiect and shake vs off, and will not leaue the profession and practise of his truth, when it is beaten from it by afflictions and persecutions. But temporarie faith though it make a glorious and golden shew in the time of prosperity, yet it becommeth drosse in the fierie tryall; and though it commeth ioyfully to God, when he inuitheth with benefits, yet it will cowardly runne away, when hee threatneth or correcteth. It springeth and sprouteth, when it is watered with the showers of prosperitie, but withereth and fadeth, when the hot sunne of persecution ariseth; and

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§ Sect II.

The fourth difference in respect of their concomitants.

Mark. 9. 24

Mat. 8. 25.

Mat. 13. 20.

Heb. 6. 4. 5. 6.]

Mat. 12. 44. 45.

2 Pet. 2. 20.

though the temporarie bee ready to receiue all good from God, yet he is not patient with *Iob* of receiuing euill also. Fourthly, iustifying faith differeth from the faith of temporaries in respect of the companions which doe accompanie them. For true faith is ioyned alwayes with a great conflict betweene it & doubting, which maketh the poore Christian to cry out with the father of the possessed child, *I beleene, Lord help mine vnbeliefe*; and with the Apostles, *Same vs, Lord, we perish*. Neither doth it obtaine the victorie ouer vnbeliefe, and get quiet possession of our hearts, without much struggling, striving, and painefull labouring in the vse of all good meanes, whereby it may strengthen it selfe, and weaken its enemie. But the faith of temporaries is easily attained without any great opposition or long labour, for no sooner doth he heare the Word, but presently he receiue it with ioy, and as soone as the seede is cast into the stonie ground, it forthwith springeth and sheweth it selfe in the greene blade of a glorious profession. It reioycest before it grieveth, and comfort commeth before mourning; It is exalted before there was any humiliation, and triumpheth in victorie without any conflict. And the reason is, because the temporary beleeuer is not much crossed in his presumptuous conceipt by Sathan or his owne flesh, who are content to let him flatter himselfe with a shadow and semblance of faith which is without vse or fruit, that resting in this, he may neuer labour after such a faith as is sound and substantiall; knowing well enough, that it will nothing profit him, seeing within a while his inlightning will turne to greater darknes, his beleeuing to desperate denying or deepe despairing, his washing and cleansing, to greater pollution and defiling, and that hee may at pleasure make his re-entrance with *seuen spirits worse then himselfe, and so make the last end of this man worse then his beginning*. Again true faith is ioyned with all other sanctifying and sauing graces, for from this fire of faith riseth the flame of loue and zeale; from this holy roote springeth the fruit of all new and true obedience; From
this

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this fountaine floweth affiance in God, feare, hope, humilitie and the rest; all which as they are the effects of faith in respect of their birth and being, so are they companions, props and stayes of it after they are wrought in vs. But especially the most knowne and apparant companion of a liuely faith is a good conscience. For he that assuredly apprehendeth Gods loue in Christ, maketh conscience of all his workes and wayes, carefully doing those things which may please him who hath so loued him, and whom hee so loueth, and flying those things which may offend him. ^{1 Tim. 1. 5. & 3} Whereof it is that the Apostle ioyneth them together; *The end (saith he) of the commandement is charitie, out of a pure heart, and good conscience, and faith vnfained.* ^{Heb. 10. 22.} And againe, *Let vs draw neere with a true heart in full assurance of faith, hauing our hearts sprinkled from an euill conscience, and our bodies washed with pure water.* But the temporarie, as he hath onely a seeming faith, so hath hee also but counterfeite and seeming graces; he hath no true loue of God and his brethren, but such as springeth from selfe loue and loue of the world; no affiance in God longer then he vnderpropeth it with secundarie meanes and sensible helpes; no hope, longer then the promises are ioyned with present performance; no feare of God but seruile and slauiſh; no zeale, but (like that of *Iehu*) such as will further his worldly ends; neither doth hee make conscience of imbracing and practising all duties commaunded, but some onely, which best fit, or least crosse his carnall affections, nor of mortifying and forsaking all manner of sinne, but of such onely as bring least pleasure or profit; and that little which he doth, is not performed in loue and obedience towards God, but out of pride and vaine-glorie, selfe-loue seruile feare or worldly respects.

Lastly, iustifying faith differeth from that which is temporarie in their fruits and effects. For true faith purifyeth the heart from all manner of sinne, especially those inward and secret corruptions which are knowne onely to God and a mans owne conscience, and not onely bindeth the hands

§ Sect 12.

The first difference in their effects.

¹ True faith purifyeth the heart.

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hands to the good behauiour, but reneweth and changeth the affections of the heart, causing it to hate mortally those vices which it formerly loued, and to resist and subdue them in their birth and first beginnings. But the faith of temporaries doth not purifie the heart, but onely seemingly reformeth the outward actions; or if it purgeth it from any sinnes, it is from such as are contrarie to naturall appetite, or from those which are lesse pleasing and profitable: and not from those wherevnto nature chiefly inclineth, and wherein the corrupt heart doth especially delight.

§ Sect. 13

*The 2 effect, wher
in they differ is
in respect of their
operation.*

Gal. 5. 6.

Plal. 1. 3.

Ioh. 4. 14. & 7.

37. 38.

Secondly, iustifying faith worketh by loue, and is fruitful in the duties of holinesse and righteousnesse, and not by fits and starts, but as an holy roote and tree of Gods planting, it beareth and bringeth forth ripe fruits continually in due time and season; and as a liuely fountaine of grace and goodnesse, it sendeth forth the pleasant streames of good workes, and vertuous actions. But the faith of temporaries worketh seldome and but by fits, and onely when they haue some pange of deuotion wrought in them by the power of the Word conuincing their consciences, or out of naturall passion moued with some pitifull object. Neither are these true fruits of holinesse and righteousnesse, because they spring not from a liuely faith, vnfaigned loue, & true obedience, but from selfe loue, praise of men or other worldly respects; they are not ripe fruits fit to bee reaped and carried into the barne, but onely greene blades, semblances and shewes which wither before the time of haruest.

§ Sect. 14.

*The third effect
respecteth ioy.*

1 Pet. 1. 8.

Thirdly, true faith causeth peace of conscience, and ioy in the holy Ghost, which is no slight nor flitting ioy, but as the Apostle calleth it, *unspeakeable and glorious*, the which in the nature of it is spirituall, like the author which worketh it; and most sheweth it selfe, when as wee are exercised about spirituall objects and exercises, as hearing the Word, reading meditation, praying, holy conferences, and such like. But temporary faith bringeth no such peace;

1 Pet. 5. 27.

For there is no peace saith my God to the wicked. And howso-

ever

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eu^{er} they haue some ioy, yet there is great difference betweene it, and that which proceedeth from true faith. For the faithfull delight in the Word, as being the word, not of man, but of God himseife, and because they finde it his strong power (whatsoeuer the instruments be) to their sanctification and saluation. But temporaries reioyce in it for nouelties sake, and as it is the word of man, not so much in respect of the spirituall matter, as the manner how, and the person by whom it is deliuered, because they loue him as a friend for worldly respects, or for his naturall gifts and parts, because hee is learned, wittie and eloquent; the which ioy ceaseth and turneth oftentimes into anger and spleene, when as the word commeth home to the conscience, and reproveth him sharply for his darling sinnes. Secondly, the faithfull man reioyceth in spirituall things, the assurance of Gods loue, the remission of his sinnes and his owne saluation: and though hee taketh some ioy and comfort in the things of this life, yet it is but small in comparison of the other. But the temporarie beleue^r contrariwise taketh some small ioy in spirituall things, as hauing some little taste of them; but his chiefe reioycing is in things worldly and earthly, which maketh him to neglect the other ioy, when as they crosse one another, and will not stand together. Thirdly, the ioy of the faithfull, like the cause of it, which is our faith, is small at the first, but increaseth by degrees vntill it come to fulnesse of ioy, like that of *Dauids*; *Thou hast put gladnesse in my heart, more then in the time, that their corne and their wine increased*: but the ioy of temporaries is greatest at the first entrance, and then decayeth by little and little, till at last it be vtterly consumed & come to nothing. Finally the ioy of true faith is strong & constant, and not only continueth in the fruition of worldly prosperity, but also in affliction and persecution, as we see in the example of the holy Apostles, who reioyced and sung Psalmes vnto God, when as they were persecuted for preaching the Gospell. But the ioy of temporaries, like that of the Grasshoppers, continueth onely

Mat. 13. 20.

1 Thes. 2. 13.
Rom. 4. 17.

Psal. 4. 7.

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whilest the summer of prosperity lasteth, but decayeth and dyeth in the winter of afflictions.

§ Sect. 15.

The fourth effect
respecteth confession & christi-
an apologie.
Rom. 10. 10.
1 Pet. 3. 15.

Fourthly true faith, as it inwardly in the heart *beleueth* vnto righteousnesse, so outwardly with the *mouth it confesseth* to saluation; and the true Christian, as he beleueth in Iesus Christ, so he is alwayes ready to render a reason of his faith and hope that is in him, when the glory of God or good of his neighbours requireth it, although it bee with the hazard and losse of his goods, landes, liberty and life. And being indued with the *spirit* of faith, he is ready to say with the Psalmist and Apostle, *I beleued, and therefore haue I spoken.* But the temporary beleueer confesseth his faith when as it will stand with his worldly credit or aduantage, but smothereth his profession in time of daunger, and utterly denyeth it, rather then he will vndergoe any damage for it.

Psal. 116. 10.

2 Cor. 4. 13.

§ Sect. 16

The fifth effect
respecteth contentment.
2 Cor. 5. 7.
Rom. 1. 17.
Heb. 13. 15.

Phil. 4. 12.

Gal. 2. 20.

Fiftly, true faith giueth a Christian comfort and contentment in all estates; *for he liueth and walketh by faith and not by sense*, and therefore when hee wanteth friends or wealth, and such like worldly helps, he resteth contented, because his chiefe treasure and sufficiency is in Gods neuer fayling prouidence, vpon which he chiefly relyeth; according to that of the Apostle, *I haue learned that in whatsoeuer estate I am therewith to be content.* And againe, *Neuerthelesse I liue, yet not I, but Christ liueth in me; and the life which I now liue in the flesh, I liue by the faith of the sonne of God, who hath loued mee and giuen himselfe for mee.* But the temporary beleueer liueth by sense and not by faith, and trusteth in God when as hee hath in his hands the pledges and pawnes of earthly benefites, but distrusteth in his promises and prouidence when as secundary helpe and inferiour meanes faile, and therefore vseth vnlawfull meanes to helpe himselfe.

§ Sect. 17.

The 6 effect is
the ouercoming
of the world.
1 Ioh. 5. 4. 5.

Sixtly, true faith ouercommeth the world, according to that of the Apostle, *Who soeuer is borne of God ouercommeth the world, and this is the victory that ouercommeth the world, euen our faith. Who is he that ouercommeth the world, but hee that*

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that beleueneth that Iesus is the Sonne of God? And it condemneth all earthly things as vaine and worthlesse, in comparison of spirituall grace and heauenly glory. But the temporary beleuer when hee is at the best, is but a meere worldling and a deuoted slaue, to his worldly lustes and desires after honours, riches and pleasures. And therefore embraceth grace and glory so farre forth onely, as they will stand with the fruition of his earthly idols, but reiecteth and renounceth his part and interest in them, when as they crosse, and will not stand with his earthly desires.

Lastly, true iustifying faith maketh vs to reioyce, when as wee thinke of the appearing of our Sauour Christ vnto iudgement, and euen to long for this time as being the day of our full redemption, when both in body and soule wee shall be freed from all sinne and misery, and enioy all glory and endlesse happinesse, according to that of our Sauour, *when these things beginne to come to passe, then looke vp and lift vp your heads for your redemption draweth nigh.* And so the Apostle saith, *that we which haue receiued the first fruites of the spirit, euen we our selues groane within our selues, waiting for the adoption, to wit, the redemption of our body.* The which ioy in thinking on this day, and mourning because it is deferred, commeth through our assurance of faith and confidence of hope. For therefore doe we desire to leaue this world and to be dissolued, because we knowe, *that if our earthly house of this tabernacle were dissolued, wee haue a building of God, a house not made with handes, but eternall in the heauens: and because through the spirit, wee waite for the hope of righteousness by faith.* But no such ioy or longing accompanieth the faith of temporaries, because they haue no such assurance of this happinesse, and are besides so befotted with the loue of worldly things, that they cannot without terrour and amazement thinke of that day, which when it commeth, will wholly deprive them of all their earthly ioy.

A third effect of the spirit dwelling in vs is to perswade and assure vs that we are the children of God, and to entitle

§ Sect. 18.

The last effect reioicing to thinke of christ's coming to iudgement.

Luk. 21. 28.
Rom. 8. 23.

2 Cor. 5. 1. 7.
Gal. 5. 5.

§ Sect. 19.

The 3. effect is the spirit of adoption.

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- He vs as heyres to our heauenly inheritance; the which is a priuiledge and prerogatiue that belongeth to all the faithfull, and to them alone, according to that of the Euangelist; But as many as receined him, to them gaue hee power to become the sonnes of God, euen to them that beleeue on his name. And this is an vndoubted fruit of the spirit, as the apostle witnesseth; For yee haue not (saith hee) receined the spirit of bondage, againe to feare, but yee haue receined the spirit of adoption, whereby we cry, Abba, Father. The spirit it selfe beareth witness to our spirit, that wee are the children of God; and if children then heyres, heyres of God, and ioynt heyres with Christ. And againe; Because yee are sonnes, God hath sent forth the spirit of his sonne into your hearts, crying Abba, Father. In which regard the spirit of God dwelling in vs is called the spirit of adoption, which doeth not giue vnto vs a doubtfull testimony of this inestimable priuiledge, but certainly assureth vs, that it doeth belong vnto vs. In which regard it is called an earnest which God therefore giueth vs, to put vs out of all doubt, that he wil make good this heauenly bargaine which hee hath promised vnto vs. Which is (saith the Apostle) the earnest of our inheritance, vntill the redemption of the purchased possession. And in the same respect it is called a seale, which by the powerfull impression, that it imprinteth in vs, assureth vs, that God will make good vnto vs the promise of grace and saluation in Iesus Christ. So the Apostle saith; In whom also after ye beleeued, yee were sealed with that holy spirit of promise. And grieue not the holy spirit of God, whereby yee are sealed vnto the day of redemption. If therefore by this earnest and seale we haue attained vnto this assurance of our adoption and right vnto our heauenly inheritance, we may be assured also that the spirit of God dwelleth in vs, for the cause and the effect cannot be seuered, and our assurance of our heauenly bargaine doeth plainly argue, that we haue receiued this earnest and seale by which alone it is confirmed vnto vs. But that we may not be deceiued with a false and counterfeit seale, let vs remember, that this seale onely is annexed*
- Ioh. 1. 12.
- Rom. 8. 15. 16.
- Gal. 4. 6.
- 2 Cor. 5. 5.
- Eph. 1. 14.
- Eph. 1. 13. & 4. 30.

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nexed vnto the covenant of grace, which requireth on our part the condition of faith and repentance, and as it is Gods priuy seale, according to that, *the Lord knoweth them that are his*, so there is a broad seale ioyned with it, let euery one that nameth the name of Christ depart from iniquity; and therefore those who liue in their infidelity and impenitency, haue not receiued this seale, for what haue they to doe with the seale, to whom the covenant doeth not appertaine?

2 Tim. 2. 19.

A fourth effect of the spirit is to enable vs vnto prayer, & Sect 20. and to powre forth our soules vnto God in such an acceptable manner, as that our suites and petitions are hard and graunted by him; whereof it is called by the Prophet Zachary, *the spirit of grace and supplication*, which the Lord promisseth to power upon the house of Dauid, and upon the inhabitants of Ierusalem, that is all the true members of the inuisible Church militant here on earth. So the Apostle plainly telleth vs, that *we know not for what to pray as we ought, but it is the spirit which helpeth our infirmities, and maketh intercession for us with groanings which cannot bee vttered*. And therefore the Apostle Iude knowing our insufficiencie in our selues to performe this duty, doeth exhort vs to *pray in the holy Ghost*. Whereby it appeareth, that the spirit of God dwelleth in all those, who in the sight and sense of their owne spirituall wants doe powre forth their hearts and soules vnto God in prayer, with faith and feruency of spirit, which properties I require in that prayer, which asureth vs that the spirit dwelleth in vs, and not ability on the sudden vpon euery occasion to conceiue a prayer, and to viter it in eloquence of words, choyse phrases or a continued ready discourse of speech. For it is not saide, that the spirit teacheth vs wordes and fluent phrases, but to pray in the heart and spirit, with sighes and groanes which cannot bee vttered, which language God that searcheth the heart vnderstandeth and accepteth, as the Apostle speaketh; yea being a spirit and requiring to be worshipped in spirit and much, hee esteemeth not the most eloquent prayers conceiued.

The fourth effect is the spirit of supplication

Zach. 12. 10.

Rom. 8. 26. 4

Iud. ver. 20.

Rom. 8. 27.

Ioh. 4. 24.

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Esa. 38. 14.

1 Sam. 1. 13.

Psal. 145. 18. 19

Exod. 4. 10. 16

coined and vttered, without this sight of our wants, zeale and feruency of spirit, and contrariwise where these are, he heareth and granteth our suites & Applications, though with *Ezechias*, we are not able to expresse them, but chatter like a *Crane* or *Swallow*, or with *Hannah* onely moue our lippes, yea in trueth though wee should not so much as moue them, so that with her wee speake vnto him in our hearts. Neither hath the Lord promised, that he will hearken vnto them, who can speake eloquently, but that hee will *satisfie the desires of them that feare him, heare their cry and saue them, and that hee will be nigh vnto them that call vpon him in trueth.* Of which wee haue an example in *Moses*, who though he were not eloquent, but so slowe of speech that he needed to haue *Aaron* to be his *spokesman*, and in stead of a mouth vnto him, for the deliuey of his ambassage to *Pharaoh* and the people, yet God gaue audience vnto his slowe and vnteady suites, rather then vnto *Aaron*, who exceeded him in eloquence, in so much that when *Moses* must pray in the behalfe of the people, *Aarons* office was to stay vp his hands, that hee might more fydly continue and perseuere in this holy exercise. Againe to conceiue a prayer vpon euery occasion, and to vtter it in a continued and eloquent phrased of speech, is no assured signe, that the spirit of God dwelleth in vs, because it is neither proper to the faithfull, nor commune to them all. For an hypocrite may attaine vnto this abilitie, yea euen excell in it by vertue of his naturall endowments, memory, eloquence and liberty of speech, boldnesse and such like, especially when as he hath had vertuous education, and hath beene instructed in the doctrine of godlinesse, and also trained vp in these Religious duties not onely by precepts, but by the examples of the godly, which he is able to imitate by helpe of these naturall endowments in the exercise of prayer, as well as in the function of Preaching and ministry of the word. And so likewise it is not commune to all the faithfull to haue this ability, for there are many who haue a great measure of grace, sight of sinne, and sense of wants, frequent

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seruent desires & strong faith, who are so disabled through naturall imperfections, want of memory, boldnes, or slownesse, or vnreadines of speech, that they are not able to performe this duty, especially whē they are in the presence of others. And this I write not to detract any thing from the excellency of their gifts, who are able vpon all occasions to expresse the desires and prayers of their heart in good wordes and conuenient discourse of speech; seeing this is a gift of God, which not onely stirreth vp our owne deuotion, but is profitable also for the edification of others, who can onely conceiue of holy desires, as they are by vterance made knowne of those that haue them; but partly to giue vnto the prayer of the heart and soule a superiour excellency, farre aboue the prayer of the lippes, euen then also when it is without it; partly that none should please themselves in it, though they could rauish others with the admiration of their gifts, if they be not as earnest, deuoute and seruēt in the desires of their hearts as they are able and eloquent in the prayers of their mouthes, for of these in their greatest excellency, it may be truely saide, that they are in Gods estimate but meere lip-labour, which will for reward drawe vpon vs that iust censure, *this people draweth neare vnto me with their lips, when their hearts are farre from me.* And partly, yea especially, for the comfort of all those, who hauing holy desires, through want of naturall parts, haue no ability to vrter them, seeing if such can but make their suites knowne vnto God by their sighes and grones, it is an euidence vnto them, that the spirit dwelleth in them, who enableth them thus to pray, and whose suites and supplications are sure to be heard and granted. But yet we are not truely capable of this comfort, if we doe not labour after perfection & strīue to *attaine vnto the best gifts*, much lesse if wee are disabled for the performance of these holy duties, not through want of naturall gifts but of spirituall grace, and through sloth and negligence which hindreth vs from imploying and vsing them. Of which this is an euident signe, when as wee haue libertie of speech and plenty

Es. 29. 13.

1 Cor. 14. 1.

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plenty of wordes, to discourse readily and freely, vpon all occasions of worldly and earthly things, but are then onely tongue-tied, when we should speake vnto God, and can finde no fit wordes to expresse our mindes in any sensible manner, when as by prayer wee should make our suites knowne vnto him.

CHAP. XII.

How wee may knowe that Gods spirit dwelleth in vs by our sanctification and the qualitties and gifts of holinesse infused into vs.

§ Sect. I.

The first effect of the spirit is the worke of sanctification.



Fift effect of the spirit, whereby wee may bee knowne to dwell in vs, is the worke of sanctification, and the qualitties of holinesse infused into vs, which is so proper and peculiar to the spirit, that none besides him can effect it. For as impossible it is for any man to giue vnto himselfe this spirituall renewing, as it was at first to be the cause of his owne being; as vnable are wee to bee the causes of our regeneration, as wee were to bee of our generation, and therefore as the creature evidently proueth that it had a creatour, and the childe that it had a father, so alike certainly may we be assured by our renewing and regeneration, that the spirit of God dwelleth in vs who hath beene the sole authour of this worke. And thus our Sauour ascribeth it to his holy spirit, where he saith, *that vnlesse wee bee borne of water and the spirit wee cannot enter into the kingdome of heauen.* So the Apostle hauing tolde the *Corinthians* that they had beene notorious sinners, saith that they were washed and sanctified by the spirit of our God. And hereof it is that he is called not onely the holy spirit, but the spirit of holinesse, the spirit of sanctification or the sanctifying spirit, not onely because he is infinitely holy himselfe, but also doth sanctifie and make vs. holy who were in our selues corrupt

Ioh. 3. 5.

1 Cor. 6. 11,

Rom. 1. 4.

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corrupt and sinnefull. The which sanctification he worketh by begetting a lively faith in vs which purifieth our hearts, and so applyeth vnto vs the vertue of Christs death and resurrection, whereby we are cleansed from our sinfull corruptions and quickened in the inner man to holinesse of life; the which sanctification, mortification and spirituall quickening alwayes beginneth at the heart, minde, will and affections, and then afterwards sheweth it selfe in our outward actions. And therefore whosoever finde this worke of sanctification thus begun in them, they may bee assured, that the spirit of God dwelleth in them.

§ Sect. 2.

A sixt effect of the spirit dwelling in vs is like vnto the former, namely vnfaigned repentance and amendment of life; vnto which it maketh the same preparation, that it doth for faith. For first by the ministerie of the law, the spirit (as our Sauiour speaketh) *conuinceth vs of sin*, shewing vnto vs both the hainousnesse of our sinnes, together with their multitude, and also the grieuous and endlesse punishments which they haue deserued. And this it doth commonly at the first in a more generall and confused manner, amazing and astonishing vs with terrours and feares, horrors of minde and panges of conscience when as wee see the huge masse or mountaine of our manifold and grieuous sinnes, as it were in the whole lump; and the wrath of God, the curse of the Law, the plagues and punishments of this life and the life to come, which we haue by them deserued; and (in respect of our owne means) inuitably drawne vpon vs; and afterwards more particularly and distinctly it setteth our sinnes in order before vs; and especially presenteth to our viewe those sinnes which wee are most guiltie off, and by which wee haue most dishonoured God and wounded our owne consciences. By all which it worketh in vs that which we call penitence, contrition, and humiliation, whereby we are cast downe vnder the heauie waight of our sinnes and lye grieuing and groning vnder them; as it were vnder an intolerable burthen, finding no rest or comfort in our selues, or in any worldly things besides.

Of the sixt effect of the spirit, which is repentance and of the preparation there unto.

Ioh. 16. 8.

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Ier. 4. 3.

And thus the spirit by the law (as it were) with an yron hammer, battereth and bruiseeth our hard and stony hearts in pieces, that he may mixe with them, beeing made contrite, the oyle of his spirituall graces; and vseth it like a plow to breake vp (as it were) these chunge, stiffe, and fallow grounds, that being thus prepared he may sow in them these holy seedes. For when hee hath thus cast vs downe and thoroughly humbled vs, then he raiseth vs vp againe, by reuealing vnto vs the mysterie of saluation, the mercies of God, and merits of Christ, offered vnto all who will receiue them by faith. And then (as hath beene shewed) it worketh in vs an hungry desire after Christ and his righteousness, and a carefull, earnest and constant endeavour in the vse of all good meanes, as the hearing of the word, prayer, and the rest, whereby wee may be made partakers of them. The which by his inward and secret operation, he so bleiseth and sanctifieth vnto vs, that they become effectuell to worke in vs a liuely faith, whereby wee lay hold vpon Christ and his benefits, and so are assured of the mercie of God and the remission and pardon of all our sinnes, of Gods grace in this life, and eternall glory in the life to come.

§ Sect. 3

That faith is the cause and foundation of our repentance.

And thus being possessed by faith of all these inestimable benefits, our hearts are rauished with the apprehension of the infinite loue of God, and our Sauiour Christ, and inflamed with vnfained loue towards them againe; which faith thus working by loue doth cause a change and alteration which is called repentance, beginning in the minde and heart, and so proceeding to the outward parts and actions; and worketh in vs a godly sorrow because by our sinnes we haue so much offended and displeased so gracious a God and good a father; a true hatred of those sinnes and corruptions which wee haue either formerly committed, or which yet adhere and cleaue vnto vs, and a settled resolution and constant purpose to mortifie and subdue, leaue and forsake them for the time to come; and to serue the Lord in holinesse and newnesse of life. All which wee doe

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doe not out of seruile feare, but out of child-like loue and affection, which maketh vs willing and desirous by our new obedience to please and glorifie our heavenly father, not for feare of condemnation, but because through the mercies of God, and merits of Christ, we are assured that we shall neuer be condemned. Where by the way we may note a notable difference betweene that sorrow for sinne which the spirit worketh in the regenerate, and that which is in carnall men: For though these may sorrow and grieve after they haue sinned, yet it is not for sinne it selfe, the remembrance whereof is pleasant vnto them, but for the punishments, which they either presently feelee, or feare and expect in time to come: where as the sorrow of Gods children is a flood or streame that springeth from faith and loue, making vs to bewaile our sinnes because we haue offended and dishonoured so good a God who hath freed vs from the guilt and punishment of them by giuing his onely Sonne to death as the price of our redemption.

So that if the Spirit of God dwell in vs, then hath it wrought in vs, this worke of repentance in all the parts thereof and hath made in vs an happy and blessed change, from euill to good, from sinne to holinesse, and from corruption to grace. For as in nature corruption goeth before generation, the abolishing of the old forme, before the bringing in of the new; so before wee can bee spiritually renewed, the old man must bee killed and crucified, and then the new man will bee quickned and reuiued; sinne and corruption is purged away, and then holinesse and righteoulnesse is wrought in vs. First then in effecting this worke of repentance, the Spirit of God dwelling in vs, purgeth and purifyeth vs from all our sinfull corruptions in all the parts of our soules and bodies, by applying vnto vs the efficacie and power of Christ Iesus his death, which mortifieth and crucifieth them in vs, so as they doe no longer raigne in our mortall bodies as in time past. As for example it causeth the scales of ignorance to fall from the eyes of our minde, it freeth in some measure our iudge-

§ Sect 4.

That the spirit dwelling in vs purgeth vs from our naturall corruptions.

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ments from error, our imaginations from vanitie, our consciences from dead workes, our hearts from hardnesse our wils from peruerseneſſe and rebellion, our affections from corruption and disorder, and all the members of our bodies from the ſeruitude of ſinne. All which are the proper and peculiar workes of the ſpirit, and the fruits of our regeneration, and new birth, according to that of the Apoſtle; *Whoſoever is borne of God doth not commit ſin: for his ſeede remaineth in him, and he cannot ſinne becauſe he is borne of God.*

1 Ioh. 3. 9.

§ Sect 6.

That the ſpirit is knowne to be in vs by his quickning of vs in the inner man,

Yea but in the regenerate alſo there may ſeeme to be ſome mortification, ſome mourning for ſinne, ſome leauing and forſaking of it: As we ſee in *Herod* who heard *Iohn the Baptiſt* gladly, and did many things according to his inſtructions: In *Simon Magnus* who for a time left his force, beleeued and was baptized: In *Ahab*, who humbled himſelfe before God, wearing ſackcloth, and going mournfully: In *Iudas, Demas, Ananias* and *Sapphira*, with many ſuch like, and how then may we diſcerne the one from the other? I anſwere, that though there be ſome ſeeming ſimilitude betwene them, yet there are many great and eſſentiall differences whereby wee may know the one from the other. For the regenerate man mortifieth and forſaketh his ſinnes out of loue and obedience to God, but the vnregenerate out of ſelfe-love for the obtaining ſome temporall good, or the auoiding of ſome euill. Hee renounceth all ſinne, and laboureth moſt in the mortification of thoſe corruptions vnto which hee is naturally moſt inclined, as wee may ſee in the example of *Dauid*, who ſhewed his vpriightneſſe before God, by keeping himſelfe from all his iniquities, by hating every falſe way, and eſteeming all Gods precepts. So that his repentance and mortification is without reſtraint or limitation, and extendeth to the ſubduing and rooting out of all ſinne without exception. But the other in his fained repentance renounceth onley ſome ſinnes which he can beſt ſpare, as being leaſt pleaſant or profitable; but as for thoſe which are moſt aduantageable and delightfull, he

Ioh. 6. 63.

Tit. 3. 5.

Eph. 1. 1.

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he keepeth them like sugar vnder his tongue, and will rather part with any thing, euen the first borne of his body, Iob. 10. 12.
Mic. 6. 6. as the Prophet speaketh; yea loose his owne soule, then leaue and forsake it; As we see in *Herode* and many others. The man regenerate is constant in his repentance and casteth away his sinnes with detestation like filthy rags, with a purpose neuer againe to returne vnto them; but the hypocrite onely leaueth them for a time, and then returneth vnto them againe, he layeth them aside like his apparell, with a purpose to resume them when hee hath fit opportunitie, and there is not a through diuorce betweene him and them, but onely a temporarie separation (as it were) by mutuall consent. Hee leaueth his sinnes willingly and chearefully and because they so beset him, and cling about his necke, that he cannot in such hast flie from them as he desireth, therefore he is content that the Lord should pull him out of this sinfull Sodome with some violence, burne away his drosse with the fire of tribulation, and cut the throate of those which he hath esteemed his darling sins, with the sword or razor of afflictions; but the other vnwillingly forsaketh his darling sinnes, and when he is dragged from them by the feare of Gods approaching iudgements, he doth with *Lots* wife, looke backe vpon them, as being loath to part with them, vnlesse he were constrained by meere necessitie. From whence another maine difference plainly ariseth betweene them. For the sound Christian by his repentance hath his minde and affections changed, and whereas in the dayes of his ignorance he allowed and approued, loved and liked his sinnes; now hee condemneth, loatheth and disliketh them; so that hee is freed, not onely from the outward act of sinne, but also from the inward loue, yea more from the corrupt affection, then from the sinfull action, as wee see in the example of the Apostle *Paul*, who did the euill which hee hated, and Rom. 7. 15. 23. was delighted in the law of God in the inner man, when by the Law of his members he was led captiue of sinne. But the vnregenerate doe onely leaue their sinnes in respect of the out-

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N^{um}. 23. 10. 26

ward act, when as in the meane while their hearts and affections doe cleaue vnto it. As we see in the example of *Balaam*, who rendereth this as the reason why hee would not curse the people of Israel, not because hee loued them, as being the Church of God and his peculiar and chosen people, but because the Lord would not giue him leaue; whereby he implyeth that hee would very gladly haue done it, that by gratifying *Balaack* hee might haue receiued the wages of iniquitie, but was restrained by the terrours of the Almighty, so as he durst not for his life presume to doe it. In which respect it may be truly said, that *Pauls* sinning through infirmitie, and in some sort vvoluntarily, was lesse sinfull, then *Balaams* not committing of that act of sinne in cursing the people, yea then his blessing of them, seeing all hee did was through feare and constraint which made him to blesse them whom hee cursed in his heart, as appeareth by that his cursed counsaile which he gaue vnto *Balaack*, namely that he should by alluring the people to commit first carnall, and then spirituall fornication, viterly disarme them of Gods protection, and leaue them naked to their enemies. And the Lord doth not so much regard the hand as the heart, nor the outward action as the minde and inward affection.

N^{um}. 14. 14. &
24. 1. 2.

§ Sect 6.

*That the spirit is
knowne to be in
vs by his quick-
ning of vs in the
inner man.*

Secondly as the spirit mortifieth and crucifieth the old man with the lusts thereof, so it quickeneth vs in the inner man and reneweth in vs all sanctifying and sauing graces; as it maketh vs to bye all euill, so to imbrace that which is good; as it causeth vs to forsake our old sinful workes, and corrupt conuersation, so it inableth vs by our new obedience to serue the liuing God. Thus our Sauour ascribeth to the spirit this spirituall life and quickening; *It is* (saith he) *the spirit that quickeneth*; And the Apostle telleth vs, that God according to his mercie hath saued vs, by the washing of regeneration and renewing of the holy Ghost. If therefore the Spirit of God dwelleth in vs, then are we, who were dead in trespasses and sinne, quickened with sauing grace, and raised and inabled vnto new obedience; our vnderstanding which

Iohⁿ. 6. 63.

Tit. 3. 5.

Eph. 2. 1.

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which were darkened with ignorance, are inlightened with the knowledge of Gods truth, the worke of redemption, and mysteries of godlinesse. Our iudgements are informed so as we can discerne betweene truth and falsehood, good and euill. Our mindes which onely minded earthly vanities, are now set, not on *things beneath*, but upon those *that are aboue*; our consciences which were loaded with dead *workes*, doe now serue the lining God, performing that dutie for which they were created, in excusing vs when we doe well, and accusing vs when we doe euill. Our wils which were stubborne and rebellious, are now obedient, plyable and subiect to the will of God. Our hearts of stone, are made hearts of flesh, and becomming broken and contrite are fit sacrifices which God accepteth. Our corrupt affections are now sanctified and brought in order; our loue of the world is changed into the loue of God, spirituall and heauenly things, our confidence in the creature into affiance and trust in God. Our feare of men into a godly feare which restraineth vs from sinne, and inciteth vs to all good duties. Our carnall ioy into spirituall reioycing, our corrupt anger into godly zeale, which setteth it self against all the impediments of Gods glory, especially our owne sinnes. And finally being freed from the seruice of sinne, we are now become the seruants of righteousness, setting before vs the whole Law of God, as the rule and square of our liues, and all our actions, and conforming our selues in obedience vnto al and euery of the commandements both in the hating and forsaking of whatsoeuer it forbiddeth and condemneth, and in the imbracing and practising of whatsoeuer it commendeth and inioyeth.

Col. 3. 2.
Heb 9. 14.

Psal. 51. 17.

§ Sect. 7

*The differences
betweene the
quickning of the
spirit in the re-
generate, & that
which seemeth
to be in the re-
generate.*

But here let vs take heede that wee doe not deceiue our selues; for though those onely in whom the spirit dwelleth are thus truly quickened, yet there may be a shew of it in them that are vregenerate, as wee may see in the example of the Angell of the Church of Sardis, who had a name that he liued, and yet was dead: and of the Church of Laodicea, who thought himsele quick sighted and rich in all

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Apoc. 3. 17.

all spirituall grace, when as he *was wretched and miserable, poore, blinde, and naked.* And though all new and true obedience is the fruit of the spirit, yet there is in the vnregenerate some resemblance and shewes of it, though it be not in them in truth; euen as there are many things done by beasts, which a man would thinke did proceede from reason and vnderstanding; where as in truth they are by instinct of nature, they propounding no ends vnto themselves in all their actions, but are directed vnto them by him that made them; and by phantasie and imagination, reasons Ape which inableth them to produce such strange effects, that diuers being hereby deceiued, haue thought them reasonable. Now that we may not be thus deceiued, let vs remember, that hee who is led by the spirit, performeth simple obedience vnto the law of God because hee requireth it, but the vnregenerate in dissimulation for worldly and sinister respects hee yeeldeth totall obedience vnto the whole law of God, and with all the powers and faculties of his soule, and body; but the other onely in the outward man, and that vnto some commandments alone, making no conscience of the rest. Hee is constant in his obedience, because the cause thereof Gods loue towards him, and his loue towards God is constant and permanent; and he walketh daily & continually in Gods law, as in his way; but the other is obedient by fits onely, going forward and backward, as he is spurred on, or curbed and rayned in, by worldly respects, which being mutable and vnconstant doe make his obedience like vnto them. In which respect the motion of the vnregenerate in the waies of godlinesse may be said to be dead and accidentall, incited and stirred on by outward causes, as the horse which would not goe vnlesse he were compelled by the spurre, or like the wheelles in the clocke, which no longer moue then the waights and poyzes doe hang vpon it. But the motion of the regenerate is liuely and naturall, proceeding from an inward cause, euen the spirit of God dwelling in vs, which quickneth vs (as *it were, with a new soule of life and power, whereby wee*
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are inabled to goe on in the wayes of godlinesse, euen as a man naturally moueth and walketh by vertue of his soule; 2. Pet. 1. 4. which quickeneth and strengtheneth his body to the performance of those actions. So that in a true Christian there is the right perpetuall motion, whose cause is not outward, but in himselfe, making him constaply and continually to goe on in his holy way, as kindly and naturally, by vertue of that godly nature whereof hee is made partaker by the holy spirit, euen as the fountaine springs and the riuer runnes. And how soeuer there may bee both in the regenerate, and the vnregenerate an heate of loue and zeale which is the cause of all their motion and actions, yet there is great difference betweene them, for the one is like the heate in a bathe, whose cause is naturall and in it selfe, and is therefore constant and continuall, and not abated and lessened but rather intended and increased by the outward cold of crosse and afflictions; but the other like the heate of ordinarie hot water, which being naturally colde, and onely hot by accident and heate of the fire, is not constant but though for a time it may be much more hot then the other, yet the cause being not in it selfe, but outward and accidentall, when this is put out, the heate continueth not, but againe returneth to more then wonted coldnesse. For so the heate in the vnregenerate being onely caused by outward prosperitie and temporall benefits, they seeme seruient in their loue towards God whilest these continue, but if this fuell which nourisheth it, be taken away, and they be compassed about with afflictions and persecutions, they become more colde in their loue and zeale towards God then euer they were before. Or else they may be resembled to a liuing body and dead carcase, the one whereof is hot by an inward cause, euen the radicall and vitall heate which warmeth the bloud in all the veines; but the other howsoeuer it may bee made hote by the heate of the fire and by much friction and rubbing, yet it continueth not any longer then these meanes are applyed, because it hath no inward cause, but they beeing remoued, it becommeth
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again as cold as a stone, or the earth and clay whereof it is made.

§ Sect. 8.

The former operations of the sanctifying spirit signified by diuers metaphors, as first wine and oyle.

Ioh. 3. 8.

2 Cor. 10. 5.

2 Cor. 1. 21.

1 Ioh. 2. 20.

And these are the effects respecting our repentance which the spirit worketh in vs, the which are also implied by diuers metaphors or similitudes, by which in the Scriptures it is represented vnto vs. For it is likened vnto winde, because like it (yea much about it) it is mighty and powerfull to cast downe all that standeth in the way, as proude reason, stubborne will and rebellious affections; and to make the strong okes and lofty cedars equal with the lowest shrubes. Secondly in respect of its secrete operation, and the vnknown liberty which it taketh in working where it listeth. Thirdly, because the more it bloweth vpon vs, the more it causeth vs to burne and flame out in the feruent zeale of Gods glory. And fourthly because it hath a cleansing and purifying vertue, wherby it purgeth vs from the contagion and corruption of our sinnes, euen as the winde purgeth the wheate and driueth away the chaffe, cleanseth the ayer, and purifieth it from all hurtfull and dangerous infection. Secondly it is likened to oyle, and the operation thereof to outward anointing, in respect of that suppling & softning vertue which it hath, wherby it mollifyeth our hard and stony hearts, and makes them to become flesh, tender and pliable to Gods will and word, and also because our powers and parts being spiritually anointed with this holy oyle, they are made strong and vigorous, nimble and actiue to runne in the wayes of Gods Commandements; as our limbes annoynted with materiall oyle, are made more agill and fit for any bodily exercise or feates of actiuity. And finally it is likened to oyle because like it, it maketh a chearefull countenance, whilest it comforteth and cheareth the heart, bringeth peace of conscience, which passeth all vnderstanding, and replenisheth our soules with such inward ioy as is vnspcakable and inestimable.

§ Sect. 9.

The spirit com-

Thirdly, it is compared vnto water; For I will) saith the Lord) poure water vpon him that is thirsty, and floods vpon the dry

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dry ground; I will powre my spirit vpon thy seede and my blessing vpon thy offspring; because in many things it doeth resemble it, for it cleareth the eyes of the minde, (as materiall water doeth the eyes of the body) and maketh vs much more perfectly to behold the wayes of God and mysteries of his kingdome; to which ende the Lord promisseth his Church that hee will powre the water of his spirit vpon all flesh, the effect whereof should bee this, that they should prophecy, their young men see visions, and their olde men dreame dreames. Secondly like water it cooleth and refresheth vs, when we are scorched with the heate of Gods displeasure, with afflictions and persecutions, and are ready to faint with wearinesse, as we are trauailing in our iourney towards our heauenly countrey. Thirdly (like water) it quencheth our spirituall thirst, by applying vnto vs that wel-spring and fountaine of liuing waters, Iesus Christ his blood, his righteousnes and obedience; to which purpose is that speech of our Sauour to the woman of Samaria; Who-soeuer drinketh of the waters that I shall giue him, shall neuer thirst but the water that I shall giue him, shall be in him a well of water springing vnto everlasting life. And that proclamation which he made at the feast; If any man thirst, let him come vnto me & drinke. He that belieueth in me, out of his belly shall flowe rivers of liuing water; the which (as the Euangelist expoundeth it) hee speake of his spirit which they that beleueed on him should receiue. Fourthly, he is compared to water, because like it he hath a cleansing vertue, to purge vs by the application of Christs merits and blood-shead from the guilt, punishment and corruption of all our finnes. So the Apostle saith to the Corinthians, that they were washed and cleansed from their finnes, in the name of the Lord Iesus, by the spirit of God. Lastly like water, it watereth our dry and barraine hearts, and maketh them fruitfull in holinesse and righteousnesse, for so the Lord hauing saide, that he would powre the water of his spirit vpon his Israel, addeth in the next wordes, and they shall spring vp as among the grasse, and as willowes by the water courses. And againe, Thou shalt bee like

pared to water.
Esa. 44. 3.

Joel. 2. 28.

Esa. 61. 2. 3.

Joh. 4. 14.
and 7. 37.

1 Cor. 6. 11.

Tit. 3. 5.

Heb. 10. 22.

Zach. 13. 1.

Esa. 44. 45.

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like a watered garden, and like a spring of water, whose waters faile not.

§ Sect. 16.

The spirit compared to fire.

Ioh. 3. 11.

Act. 2. 3.

Finally it is compared to fire, according to the Baptists speech of our Sauour Christ, *Hee shall baptise you with the holy Ghost and with fire*; and so when hee descended vpon the Apostles, it is said that there appeared vnto them, *clouen tongues like as fire, and it sate vpon each of them*. The which similitude is most liuely to signifie and represent the vertue and operation of the holy Ghost. For first like fire it giueth light, euen in the darkest places and dispelleth and icattereth the blacke and thicke fogges of ignorance and error, so that all things about it which were hidden and secrete are spiritually discerned, in which respect hee is called the (a) father of lights, which causeth the (b) light of grace bringing saluation to shine vnto vs, by which we are (c) illightned who sate and in darkenes, and in the shadow of death, that wee might (d) knowe the things of God, which cannot otherwise be discerned, and might haue our feete guided into the wayes of peace. Secondly as fire burneth all things that are combustible, as straw, wood, chaffe and suchlike; so the spirit of God burneth and consumeth in vs whatsoever may be consumed, as sinne, corruption, and all manner of fleshly lustes, and so offereth vp our bodies as a *living sacrifice, holy, acceptable and without blame*, which would not be acceptable vnto God, vnlesse like the whole burnt offering, it were thus salted, seasoned, and purified with this holy fire, as our Sauour speaketh. Thirdly, as fire by consuming the rust and drosse doeth refine and purifie the mettall, so that the more it is tryed the purer it waxeth; So this holy spirit consuming the rust and drosse of our sinnes and corruptions, doeth make vs pure and refined mettals, yea it also (like the fire) hath the vertue of separation, parting asunder our tinne and copper; from right siluer and gold, that to wee might be a treasure vnto God, and as it were fit vessels for his owne table. So the Lord promisseth; *I will turne mine hand vpon thee, and will purge away thy drosse and take away all thy inime*. And againe,

a Iam. 1. 17.

b Tit. 2. 11, 12.

c Luk 1. 79.

d 1 Cor 2. 12, 14

Rom. 12. 1,

Mark. 9. 49.

Esa. 1. 25:

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againc, *Every one that is written among the lining in Ierusalem, shall be called holy, when the Lord shall haue washed away the filth of the daughters of Zion, and shall haue purged the blood of Ierusalem from the midst thereof, by the spirit of iudgement, and by the spirit of burning.* Fourthly, as it is the propertie of fire to turne things into it owne nature, and to make them like vnto it selfe: so the spirit doeth turne and transforme vs, making vs of earthy, naturall and carnall, to become heauenly, supernaturall and spirituall. More specially it is the propertie of fire, to take from yron it owne qualities when it is put into it, and to communicate vnto it such qualities as it selfe hath; and whereas naturally it is blacke and hard, cold and heauy, it maketh it bright and shining, soft and liquid; hot and light, so that a man would thinke that the yron were transformed and changed into fire it selfe; So it is the property of the spirit to communicate the like qualities to the naturall man, for whereas naturally he is darkned in his vnderstanding, through blacke and palpable ignorance, it inlightneth his minde with the bright beames of sauing knowledge whereby hee is enabled to see and vnderstand the high and deepe mysteries of Gods kingdome. Whereas his heart is so hard and obdurate, that nothing will make it relent; but it will rather breake then bowe and incline to any good; the spirit of God maketh it to melt like the heart of *Iosiah*, and so suppleth and softneth it, that it becommeth flexible to Gods wil, and fit to receiue any impression which he is pleased to stampe vpon it, or any forme which hee will frame it vnto; as if it were no more yron, but now become clay or waxe. So whereas he is naturally of a more then earthly coldnes and like yron, which maketh other things colde with the very touch thereof; Gods spirit so heateh and inflameth him with feruent loue and ardent zeale, that hee hath not onely liuely heate in himselfe, but euen like spiritvall fire he communicateth his heate and warmth of holinesse and righteousnesse to all that are neare vnto him, making them which were colde and dull, hot and zealously feruent in all

Christian

Esa. 1. 15.

Esa. 4. 4.

1 Cor 2. 14 10

Eph. 4. 18.

Esa. 42. 16.

Plal. 36. 9.

1 King. 22. 19.

Aet. 2. 37.

Eph. 3. 1

Plal. 34. 18.

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Col. 3. 2.
Phil. 3. 10

Christian and holy duties- Finally, whereas like yron hee is naturally so lumpish and heauy, that hee is wholly fixed and fastened to the earth, minding onely worldly things, and can no more mount vp aloft in holy & heauenly meditations, then yron of it selfe can ascend into the ayre, or if by some outward force his thoughts be raised vp to minde those things which are aboue, no sooner is the strength of the outward agent spent, but presently like an yron bullet it falleth downe againe, and euen presseth into the earth with more then wonted waight & violence; Contrariwise when as his earthy massinesse is attenuated with the fire of Gods spirit, hee not onely becommeth more light, but being thoroughly heated in this holy forge, he sendeth vp the sparkes of spirituall meditations, and now forgetting his olde earthy nature, hee doeth no longer lye groueling on the ground, minding onely earthly things, but being risen with Christ, he seeketh, not things beneath, but those things that are aboue, and euen whilst his body is on earth, his conuersation is in heauen, and though hee cannot corporally ascend, yet he continually sendeth vp thetherward the sparkles of holy & heauenly thoughts, and euen taketh his chiefe comfort and delight to spend his spirits in diuine contemplation. Lastly, as fire by the warmth and heate thereof refresheth and cheareth those creatures which are frozen and benumbed with colde, and communicateth vnto them the operations of life, strength and nimblenes. So this holy fire of the spirit giueth spirituall life and quickening vnto vs who are dead in trespasses and sinnes; and by the diuine heate of Gods loue, it warmeth, cheareth and refresheth, our icy and benumbed hearts, & inflameth them with a feruent zeale of his glory, and an ardent loue towards him who hath so loued vs, and also to our neighbours for his sake; whereby it commeth to passe, that we who were frozen in the dregges of our sinnes, and so weake and stiffe, that we were not able to stirre a limbe for the doing of any good action; are now made by this virall heate, strong and actiue for all good duties. So our Saviour saith, that

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that it is the spirit that quickneab, the flesh profiteth nothing; and the Apostle telleth vs, that the spirit giveth life. And therefore he calleth him, the lawe of the spirit of life; and saith, that this spirit is life because of righteousness.

Ioh. 6. 63.

2 Cor. 3. 6.

Rom. 8. 2. 10.

If therefore we would knowe whether the spirit of God dwell in vs or no, wee must examine our owne hearts, and try our selues, whether there be in vs these operations and effects of the spirit which are resembled by these metaphors and similitudes, as first if it haue like a mighty winde cast downe the strong holds of sinne, and (as it were) laide flat on the ground our proude carnall reason and rebellious will, subiecting them to the will of God and the rule of his word; if it hath caused vs, not onely to burne in loue of Gods Maiesty, but euen to blaze out in the zeale of his glory, and if it hath cleansed vs like pure wheate from the chaffe of our corruptions, and from the light corne of humane inuentions and vngrounded superstitions. Secondly, let vs consider and try our selues, if like an oyle it hath suppld and softned our hard and stony hearts, so as they are pliable to Gods will; if by this spirituall annoynting wee be made more strong, actiue and nimble to performe holy and Christian duties, then euer wee haue bene in time past; and finally if it haue comforted and cheared our hearts in the assurance of our reconciliation with God, and remission of our sinnes, filling them with spirituall ioy, and hath brought peace of conscience which maketh vs to looke with a chearefull countenance, euen whilst the world frowneth vpon vs. Thirdly, let vs examine, if like water it hath cleared the eyes of our mindes, and hath giuen vnto vs a sauing, feeling and experimentall knowledge of God, our selues, and his holy truth; if it hath cooled and refreshed vs who were scorched with the apprehension of Gods anger for our sinnes, or with the heate of troubles and afflictions, and hath quenched our spirituall thirst by applying vnto vs Christs righteousness and blood-shead (as it were) a fountaine of liuing waters; if it hath by applying vnto vs the ver-

§ Sect. II

That we may know that the spirit dwelleth in vs by the operations signified by the former metaphors.

tue

How we may know that Gods spirit dwelleth in vs.

tue of Christs death, cleansed and purged vs, not onely from the guilt and punishment, but also from the corruption of our sinnes, so as though they dwell, yet they doe not raigne in our mortall bodie; and lastly if it haue watered our hearts, as it were, dry and barraigne grounds, and hath made them like a fertile soyle, to bring forth plentiful frutes of holinesse and righteousness. Finally, let vs examine and try our selues, if it haue beene vnto vs a spirituall fire, to giue vnto vs light who sate in darkenesse and in the shadow of death; if like a fire it haue consumed the dross and rust of our corruptions; and in some measure hath refined vs and made vs vessels of grace, fit for Gods vse, and finally if it hath warmed our colde and frozen hearts with the zeale of Gods glory, and with the loue of him and our neighbours, so as wee who were stiffe and benumbed are become strong, liuely and adiuie in performing all holy and Christian duties which wee owe vnto them. And if wee finde these effects and operations in vs, then may wee be assured, that the spirit of God which is the cause and authour of them dwelleth in vs, though they be not in vs in perfection, if they be in sincerity and truth; but if vpon trial we finde that they are altogether wanting, then haue we not the spirit of God, which can no more be seuered from these effects and signes of it, then light from the Sunne, or those effects before spoken of from the wind and oyle, the water and the fire.

§ See 12.
Of speciall
frutes of the
spirit whereby
wee may know
that it dwelleth
in vs.

2 Tim. 1. 7.

The last effects which are infallible signes of the spirits dwelling in vs, are all the sauing and sanctifying gifts and graces which it worketh in vs; as first a liuely faith apprehending the promises, and applying vnto vs Christ Iesus and all his benefits, of which I haue already spoken. The second frute of the spirit is vnfaigned loue of God, not onely for his benefits receiued or expected, present prosperitie, the confluence of worldly benefits, and euerlasting saluation; but also in his owne nature and in respect of his goodnesse, mercy, iustice, holinesse and all other his sauing attributes. In which the faithfull in their loue resemble chil-

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children, who loue their parents, out of naturall affection, simply and sincerely, when as they haue no other outward motiue, even when they crosse them in their desires, and doe correct and chastise them for their amendment. For such is the loue of Gods children, free and generous, (although their loue may be encreased, and made vnto them much more sensible by temporall benefits and heauenly hopes) in which respect they are saide to haue receiued a free spirit, and so serue God in the libertie of it. Whereas contrariwise if there be any loue towards God in the wicked, it is onely seruile and slauish, not for his owne sake, or out of their owne disposition and naturall affection, but onely for the hyre of worldly prosperity, honours, riches, pleasures, peace, health, ease and such like temporary benefits; the which when he doeth at any time take from them, and inflict vpon them the contrary crosses, then the cause of their loue ceasing, their loue it selfe also ceaseth; as we see in the example of *Saul, Iehu, Iudas, Demas* and many others. Thirdly, the spirit bringeth with it peace of conscience, which is a fruite of faith that the spirit worketh in vs, assuring vs of the remission of our sinnes and our reconciliation with God; for so the Apostle saith, *that being iustified by faith, wee haue peace with God through our Lord Iesus Christ*; and therefore hee also reckoneth it among the fruits of the spirit. Fourthly, by this assurance of faith and inward peace, it also worketh in vs inward comfort and consolation, which maketh vs with patience to indure all afflictions, and to stand against all the temptations of our spirituall enemies, in which respect our Sauiour Christ calleth the holy spirit, *the Comforter*, because he is the authour and fountaine of all consolation. Fourthly, from this peace and comfort, he raiseth spirituall ioy and reioycing in God, our hearts being ravished in the assurance of his mercy, and the sense and feeling of his loue and fauour in Iesus Christ, in the freedome out of the hands of all our spirituall enemies, and our assured hopes of heauenly happinesse the which also is a fruite of the spirit. as the Apostle recko-

Rom. 5.1.
Gal. 5.22.

Iob. 15.26.

Gal. 5.22.

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Pfal 4. 6. 7.

Rom. 5. 3.

§ Sect. 13.

*Of other speciall
fruites of the
spirit respecting
our neighbours.*

Col. 3. 12.

Tit. 3. 2

neath it in the same place; and is so to be seene in the faithfull, not onely when their *wine and oyle aboundeth*, in which the wicked also may reioyce, but also when in the absence of these, the light of Gods countenance doeth shine vpon them, which causeth vs to ioy and reioyce even in the midst of crolles and tribulations; as the Apostle telleth vs. Fiftly, from all these ariseth thankfulness vnto God, from whom wee haue receiued all these benefits, the which is shewed not with our lippes alone, but by our conscionable care and zealous endeavour to glorifie God in all our thoughts, words and actions; and our earnest desire to approue our selues vnto God in all things, and to retaine his loue and auoide his displeasure; in louing and practising whatsoeuer he loneth and requirerh, and in hating and forsaking all that he abhorreth and forbiddeth.

Vnto which duties immediately respecting God, the Apostle also ioyneth as fruits of the spirit, diuers others respecting our neighbours and our owne persons. As first, *long suffering*; when as considering how the Lord hath borne with vs, when he might haue consumed vs with his wrath, we doe also beare with our brethren, and when the wrong and iniure vs indure it with patience, or else at least deferre and put off our anger, or restraime and moderate the rage and heate of it; according to that of the Apostle; *Put on as the elect of God holy and beloved, bowels of mercies, kindnesse, humblenesse of minde, meekenesse, long-suffering, forbearing one another, and forgiving one another, if any man haue a quarrell against any: euen as Christ forgane you, so also doe yee.* The second is *gentlenesse*, whereby a man carryeth himselfe courteously and affably in his words, and friendly and kindly in all his actions vnto all men, mildly to his inferiours, and reuerently and respectiue to his superiours. And this the Apostle requireth, that we should be *no brawlers, but gentle shewing all kindnesse vnto all men.* The third is *goodnesse*, whereby we are ready by all meanes wee can to doe good vnto our neighbours, both in the duties of iustice and mercie, vnto their persons and states, soules, bodies,

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dies, and name. And this we are bound vnto by Gods commandement, namely, that we *should by loue serue one another*; Gal. 5. 13. and also by that bond of the Spirit which vnitheth vs together in our body vnder one head Christ, which should cause vs to deieane our selues towards one another, as it becometh members of the same body. The fourth is *faith or fidelitie*, whereby in our words we keepe all our lawfull promises and couenants, hough it be to our owne hinderance, and in our actions carrie our selues truly and honestly without falshood, lying and deceit. The fift is *meekenesse*, which consisteth in two things; the first *patience* in bearing to reuenge by our owne priuate meanes, wrongs and iniuries, from which our Sauour would haue vs so farre, that wee should rather offer our selues to beare new iniuries, then reuenge the old; and the other *lowlinesse*, whereby laying aside all proud concept of our own worth and excellencie, wee thinke better of others then of our selues, and in giuing honour, strue and labour to goe before them.

In respect of our owne persons the fruits of the spirit are principally two; the first whereof is *temperance*, whereby a man rightly ordereth, ruleth and moderateth his appetite in his meate, drinke and apparell, pleasures and recreations, according to the rules of Gods Word, hating and forsaking gluttonie and drunkennesse, excessiue brauerie and strange fashions, sinfull delights and vnlawful and excessiue pastimes. The other is *sobrietie*, which especially teacheth vs the right vse of all Gods blessings and benefits both temporall and spirituall. And for the first this sobernesse of minde maketh vs contented with that measure of earthly blessings which wee enioy, as being that portion which God hath allotted vnto vs; and not so much as to desire any more, but when the Lord offereth it vnto vs by honest and lawfull meanes. Contrarie wherevnto are the desires and indeauours of worldly men, who when they haue litle, murmur and repine against Gods providence, and are ready vpon all occasions to vse vnlawfull meanes for the

² Sect 14.

*Of some other
speciall fruites
of the spirit ref-
erring our owne
persons.*

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bettering of their earthly estate, and when they haue much
and more then enough, are not contented and satisfied with
their abundance, but still labour after more, carking and
caring as though they were in want, and biting at euery
bait which promiseth gaine, although the hooke of sinne
be hid vnder it. Secondly, from contentation springeth
thankfulnesse, whereby we ascribe all wee haue receiued
vnto God, as being his gifts, and hauing nothing else to
returne, doe render vnto him praise and thanksgiuing.
Whereas contrariwise those who are wicked and vireg-
nerate, howsoeuer they reioyce in the fruit of his tem-
porall benefits, yet not in him; for they doe not giue vnto
him the glory of his owne gifts, but rather glory in them-
selues, *and sacrifice* (as the Prophet speaketh) *vnto their*
owne nets, and kisse their hands, as though by their owne
wisdom and prouidence, industry and painefull indea-
uours, they had made themselves owners of al these things;
whereby they are moued to an high and proud conceipt of
their excellencie and sufficiencie; and in comparison of
themselves, to contemne all others. So in the second place
this subriety of minde appeareth in the right vse of spiri-
tuall graces; For the spirituall man looking vpon them as
the gifts of God, and beholding them as the first fruits of
the spirit, which are not perfect but only begun, and seeing
the many saylings defects, wants, and weakenesses which
are in them, and the strong corruptions which are mixed
with them, he resteth not contented and satisfied with the
portion which he hath receiued, but like *a new borne babe,*
hungreth and thirsteth after the sincere milke of the word, that
he may grow up thereby, and still enlargeth his desires, and
strueth & indeauoureth in the vse of al good meanes, wher-
by hee may attaine vnto more and more perfection, in the
meane time waiting vpon the Lord with faith and hope,
meekenes and patience for his blessing vpon these meanes,
whereby they may become effectuell and profitable for
the ends for which they vse them. As we see in *Dauid* who
expected and waited for the Lord more then they who watch for
the

Hab. 1. 16.

1 Pg. 2. 1. 2.

Psal. 130. 6.

Of the successe of the spirituall Conflict.

the mourning; and as the eyes of servants looke to the hands of their maisters, and of the maiden vnto the hand of her mistresse, so his eyes waited vpon the Lord his God, vntill hee had mercie vpon him. But yet the faithfull doe not so looke after more increase of spirituall graces, as that they forget to be thankfull vnto God for that measure which they haue already receiued, but considering that they are no naturall endowments, but Gods free and gracious gifts, which of meere loue he hath granted vnto them, without any their deserts; denying them to many others which are by nature as good as they; this maketh them not onely for the present to inioy the graces they haue receiued with contentation and much comfort and spirituall reioycing, but also to leade and magnifie Gods mercie and goodnes towards them and to render vnto him all thanks and praise for his gracious gifts.

Psal. 123. 2.

CHAP. XIII.

Of the euent and successe of the fight betweene the Flesh and the Spirit.

THE last thing to be considered in this conflict betweene the spirit and the flesh is the euent and successe of the fight betweene them, which is two-fold; the first whereof is the repulses and foyles which the spirit receiueth and suffereth through the malice and furie of the flesh; the second is the victory and triumph of the spirit ouer it; the first being temporarie and lasting onely for a time; the other permanent and euermlasting. Concerning the former, the spirit is often foyled in this combat, when as by the subtiltie or violence of the flesh, it is hindred in the course of godlinesse and allured or forcibly drawne to the committing of sinne; Of which the Apostle complaineth: *I see (saith he) another law in my members, warring against the law of my minde, and bringing me into captiuitie to the law of*

§ *sect. I*
Of the foyles
which the spirit
receiueth in this
conflict.

Rom 7. 21. 22.

Of the successe of the spirituall Confiſſt.

ſinne which is in my members. And againe, I finde then a law, that when I would doe good, euill is preſent with me. The which happeneth either through the weakeneſſe of the ſpirit, or want of watchfulneſſe, and ſpiritual care to keep the whole armour of God faſt buckled vnto vs. Of which ſoyles there follow two notable effects; the firſt is vnſained and bitter griefe and ſorrow for our ſlips and falſ; the other an earneſt and ſeruent deſire to riſe againe, to be deliuered from the bondage of the fleſh, and hauing regained the victory to ſubdue and keepe it vnder for the time to come. Of the former we haue an example in the Church, which finding her failings and falſ into ſinne, pittifully complaineſh and cryeth out vnto God for helpe; *O Lord, why haſt thou made vs to erre from thy wayes? And hardened our hearts from thy feare? Returne for thy ſervants ſake, the tribes of thine inheritance.* Wherein we may obſerue an apparant difference, betweene the falſ of the faithfull and the vnregenerate. For whereas theſe being fallen willingly doe liue and lye in their ſinnes with pleaſure and delight: The godly beeing ſurprized at vnawares, or being ouercome through their frailetie, and weakeneſſe, and the violence of tentation, doe mourne and grieue for their ſinne, and labour to riſe out of it by vnſained repentance; and whereas they yeeld vnto it voluntary and cheerefull obedience, as vnto their lawfull King and ſoueraigne; the other being held vnder a forcible and tyrannicall ſubiection, doe bewayle their thraldome, and are neuer at reſt till they haue found out ſome meanes to be deliuered out of it.

Eſa 63. 17

§ Sect. 2.

That from the ſoyles of the ſpirit ariſe earneſt deſires to be freed from the ſlauiery of ſinne.

Rom. 7. 24.

And from hence ariſe vehement and earneſt deſires to be freed from the ſlauiery of ſinne, (like that of the holy Apoſtles;) *O wretched man that I am, who ſhall deliuer me from the body of this death?* And to ſerue the Lord in the duties of holineſſe and righteouſneſſe: For as the needle in the dyall which is touched with a loadſtone. may by a forcible motion turne & wind too and fro, but wil neuer ſtand fixed and ſtedfaſt till it bend vnto it owne proper point; ſo the heart of the regenerate touched with Gods holy ſpirit, how-

ſouer

Of the successe of the spirituall conflict.

foeuer through the violence of the flesh, and strength of Sathans tentations, it may be auerted from God, and turne this way and that way, after the vanities of the world, and the deceitfull pleasures of sinne, yet it neuer resteth till it be againe returned and inclined towards him from whom it had first motion and being. It may be whilst the storme of tentation lasteth, the spirit may be hid like the sunne vnder a thicke cloud, or a ship couered ouer with the waues, but afterwards the beames and beauty of it will burst through and dispell these foggie mists, and like a goodly ship it will againe aduance it selfe and appeare vnder full sayles, speedily hasting towards the holy land. And finally though these carnall lusts (like those cursed Amalekites) may on a sodaine make inroades, waste, spoile, sack, burne, leade captiue and carry away a great bootie for some small way, yet the spirit (like *Dauid*) being excited by Gods Oracle, will rise vp, pursue these enemies, obtaine victory, and vindicate and recouer all out of their hands. Where againe we haue a notable difference between the regenerate and the vnregenerate; For whereas they being ruled by a free and generous spirit, doe after their foyles earnestly desire and labour to re-gaine their libertie, and repaire and increase their strength, that giuing a new on-set, they may put their enemies to flight, and obtaine victorie; the other being of a slauish disposition after they are once subdued, doe contentedly liue in the bondage of sinne, neuer labouring or endeavouring to come out of it and better their estate. Or if there be in them any struggling at all, it is onely out of seruile feare and terrours of conscience, arising from expectation of deserued punishment, which (as hath beene shewed) may make some assaults against the will and affections, and yet neither part be more sanctified or lesse corrupted then the other, but (like the good Witch which vndoeth that which the bad Witch hath done,) they remaine both euill and the limmes of Sathan, agreeing well enough in their common designs of wickednesse and impieie.

Of the successe of the spirituall Conflict.

§ Sect. 3.

Secondly an indeauor in the vse of all good meanes to be preserved from such foyles for the time to come.

But it is not thus with the man regenerate, who after his foyles receiued from the flesh, not onely earnestly desireth and indeauoureth to recover himselfe from the captiuitie of sinne, but hauing obtained his desire, vseth all good meanes whereby hee may for the time to come be preserved from being againe surpris'd by the like stratagems and assaults. To which purpose hee doth first keepe a narrow watch ouer all his wayes, and especially ouer his owne heart, wherein the flesh hideth it chiefe ambushments, not easily and suddenly yeelding to the satisfying of euery desire of profit and delight, but first trying and examining them by the rule of Gods Word, whether they are to be lawfully imbraced as Gods blessings, or to be reiect'd seeing they cannot be compass'd without sinne. Secondly, he wil be most carefull to comfort and strengthen the spirituall part, to keepe the armour of God fast buckled on him, to be alwaies well provided & furnished with weapons and munition before the time of conflict, or rather because this conflict with the flesh is continuall, he will take care, that he may neuer be found vnprovided. Finally hee will shew the like care in weakening and disabling his enimie the flesh, by withdrawing from it the chiefe weapons and munition whereby it hath formerly preuail'd, and will studiously indeauour to be so furnished at all points, that he may be able to incounter it in the open field, or to defeat the pollitique stratagems and escape the secret ambushments which it layeth to intrap him. Thirdly, the regenerate man after his fall will more zealously hate his sinnes, and especially those wherewith he hath beenc overtaken then euer hee did before, and in this detestation will auoide and flee from it; yea the oftner hee hath fallen into it, the more his hatred increaseth against it, as against his greatest enimie from whom hee hath receiued most wrong and damage. Euen as a man most feareth and shunneth that sicknesse which hath most vexed him, abhorreth that meate whercon hee hath dangerously surfett'd, and most hateth that serpent the venome and poison of vvhose sting

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ting hath most afflicted and tormented him. Lastly, after his foyles and fals hee will carefully performe all holy duties which are contrarie to his former sinnes, as if hee hee haue fallen by couetousnesse, he will being risen exercise himselfe in bounty and liberalitie, if by pride, hee will abase himselfe in all humblenesse and meekenes of spirit, if by surfeiting and excesse in meates and drinckes, hee will practise moderation in dyet, and oftentimes fasting and totall abstinence. Yea the regenerate man after his relapses into the ague fits of sinne, will much increase and thrive in his spirituall stature, beeing much more feruent and zealous in all holy and Christian duties then hee vvas before, redreeming his lost time by future diligence, and running after hee is risen vp so much the more swiftly, by how much hee findeth himselfe hindered in his spirituall race by his slippes and fals.

But here a waightrie question may fitly and seasonably be moued and determined; namely how farre the flesh in this conflict may preuaile against the spirit, and whether it may by the furious assaults thereof, be not onely foiled, but for a time quite ouercome, not onely cooled but viterly quenched lost & extinguished. For the resoluing of which doubt, wee must first distinguish betweene the gifts of the spirit and the persons in whom they are. The gifts may be considered both in their kinde and in their qualitie. Concerning the former, the gifts and graces of the spirit are either common to the regenerate and vnregenerate, or proper and peculiar to the faithfull and elect. The common graces are especially those Morall vertues of wisdom, ciuill honestie, fortitude, temperance, patience and such like, which may not only be lost & extinguished in worl'dly ciuill men, but also in the faithfull, because they are not essentiall to a Christian, but rather ornaments then parts of the spiritual man. And this *David* may be a foole in seeming so, and be spirituallly mad whilest he counterfetteth naturall madness; thus hee was dishonest in his dealing with *Beethseba* and

§. Sect 4.
How farre the
flesh may pre-
uaile against the
spirit & common
graces may be
lost for a time.

Of the successe of the spirisnall conflict.

Rom. 11. 29.
Ioh. 10. 28.

and much more with *Uriah* his faithfull seruant; and both vniust and vngratefull in that vnrighteous sentence for *Ziba* against *Mephibosheth* the innocent & distressed soime of his dearest *Jonathan*. Thus *Noah* made a temporarie forfeiture of his temperance, *Lot* of his chastitie, *Jeremy* and *Ionah* of their patience, and many other of Gods best seruants of the like graces. But as for those sanctifying and sauing graces, proper and peculiar to the faithfull which are so essentiall vnto a Christian, that without them hee ceaseth to be the childe of God a member of Christ and in the state of grace and saluation, the like iudgement is not to be giuen of them for being once had they can neuer be lost, nor bee viterly extinguished with all the power and malice of the Diuel and the flesh, *seeing the gifts and calling of God are without repentance*, and Christ who holdeth them *is stronger then all*, neither is there any power able to pull his sheepe out of his hand.

§ Sects.

Secondly the
shewes and sem-
blances of sauing
graces in tempo-
raries may pe-
rish viterly.

Secondly, the sanctifying and sauing gifts and graces of the Spirit may be considered in their qualitie; For they are either true, sincere and substantiall, or false, hypocriticall, and but in shew and semblance onely; In which regard they haue their diuers subiects and persons in whom they are; the former in the faithfull and regenerate alone; the latter in hypocrites and temporaries who continue but onely for a time. Now these may loose their illumination, faith, loue and zeale, whether we consider them as common gifts, or as they are shewes and semblances both to themselves and others of sauing graces, because in this sense they are not so in them in truth, simple and sincere, but hypocriticall, counterfeit and onely but in shew. And thus our Sauiour hauing said, *that from him that hath not shall be taken away, euen that which hee hath*, expoundeth his meaning by another Euangelist; *Whosoener hath not from him shall be taken euen that which hee seemeth to haue, or thinketh that hee hath*. As though hee should say, doe you aske how a man can haue that taken from him which hee hath not? Why know that there are many men that haue no gifts truly,

Mat. 25. 29.
Luk. 8. 18.

that

1 *Of the successe of the spirituaill conflict.*

that yet doe seeme to haue them, and from these shalbe truly taken the gifts that they seeme to haue, or the shew and seeming of their gifts, that is, euen that apish imitation which they haue of Gods sauing graces shalbe taken away, and so their hypocrisie being discovered it shall plainly appeare that what shew so euer they haue made, yet they neuer had them in sinceritie and truth. For example though the vnregenerate may haue some illighting in speculation, which at the first appearance may resemble that sauing, feeling and experimentall knowledge, which is in the faithfull, yet indeede there is (as hath beene shewed) many and great differences betweene them, and therefore that shew and semblance whereby for a time they deceiue themselves and others, will in a while vanish, when as being severed from all power of godlinesse and fruits of obedience, it shalbe discovered to haue been in respect of the qualitie of it false and counterfeit. Though they may seeme to haue a true and iustifying faith, because they giue assent to the whole Word, and especially to the gracious promises of the Gospell, which causeth in them some temporarie ioy, yet being vneffectual, and neither working in their will any constant resolution to embrace Christ, and to be ready to forsake the world and earthly vanities, nor in their hearts any hungry and thirsting desire after him and his righteousness for their iustification, but onely as it may stand with their worldly desires and ends; it continueth not in the time of temptation, but either when they are allured with the baits of prosperitie, or pressed and pinched with crosses and persecution, they fall away and become apostates from the faith. So though their mortification may seeme to resemble, yea and sometimes to goe before that which is sincere and in truth, yet it is not generall and indefinite, but alwayes limited either to some few sinnes, or all sauing some few; and still the hypocrite and temporarie beleeuer hath some darling and beloued sinne which he nourisheth in his bosome, and holdeth (like sweete meates) vnder his tongue, as we see in *Herod, Iudas, Demas*, Ioh. 10. 12.

and

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and many other, which as it presently discovereth to those that discern it, that their mortification is but counterfaite, (for if it proceeded from loue and obedience towards God and not from worldly respects, it would as effectually crucifie all their corruptions, as onely some of them) so it will like a fretting canker eate out the hart of their mortification and put a quicke ende vnto it; seeing those sinnes retained and nourished, will make way for all the rest, whilest they harden their heart against Gods feare, and sicke and dead the conscience (as it were) with an hot iron, whereby they will become secure and senselesse in the committing of any wickednesse. In which respect the Apostle fitly compareth such as by this counterfaite mortification and fained repentance cleanse themselves from many sinnes to the swine, which being washed doeth soone after returne to wallow againe in the same myre, because he was onely cleansed from the outward filth, but not inwardly freed and purged from his swinish nature; yea because not their quality but onely the outward act is changed, they not onely returne to their olde course, but also become much worse then they were before, as the Apostle sheweth, their restraint maketh them more eager in the pursuite of the sinnes they loue, and to run with more headlong violence when as the bands that tyed them being vntwisted or broken, they are now left to their licentious liberty. Finally though there may seeme to bee in the vnregenerate some renouation and new obedience, some heate of loue and zeale of Gods glory, yet being not in truth, but springing out of selfe-loue and ayming onely at worldly endes; there is no constancy and continuance in these seeming graces and counterfaite fruites; but when the cause and foundation of them fayleth and sinketh, then presently all vanissheth, and all their goodly building commeth to vtter ruine. But all this proueth not, that the spirit or the sauing graces of it, may in the conflict of temptations receiue deadly wounds, dye & perish in those who are truly regenerate; because those which are but semblances, shewes, and a-
pish

2 Pet. 2. 22.

Of the successe of the spirituall Conflict.

pish imitations of them in the wicked and vnregenerate, may be lost vtterly, and quite extinguished.

And thus wee haue shewed what graces of the spirit, *§ Sect 6.* both in respect of their kinde and qualitie may be lost and quenched, namely common gifts in all men, and seeming *True sauing graces in the regenerate may be lost seemingly.* sauing graces in the vnregenerate. Now let vs consider a litle further of this question, and examine whether in this spirituall conflict, true sanctifying and sauing graces in the elect and regenerate may be vtterly killed, or for a time quenched or no. For the answer whereof wee are to know, first that as seeming graces in the vnregenerate may be truly lost, so true graces in the faithfull may bee lost seemingly, though not in deede, for our Sauour hath promised, that to those that haue *shall bee giuen, and they shall haue abundance; and that euery branch that beareth fruite* *Mat. 25. 29. Ioh. 15. 2.* shall be purged that it may bring forth more fruite. How bee it they may (as I haue saide) seemingly loose those graces which they keepe in trueth. For example they may seemingly loose their illumination and sauing knowledge, when as through the reliques of ignorance remaining in them, they fall sometimes into grosse errors, and when through the subtilie sophistry of the world and the flesh, they are already fallen or ready to fall into Schismes or heresies. They may also seemingly loose their faith, when as being violently assaulted with the temptations of their spirituall enemies, it receiueh grievous foyles, and lyeth hid and couered with doubting and incredulitie, like fire vnder the ashes, or the Sunne beames vnder a darke clowde. So they may seeme to haue lost the grace of repentance, when as they are ouertaken afresh with their old sinnes; and when their corruptions after they haue receiued a deadly wound, doe seeme to reuiue againe, and to recouer some strength, by exercising their vigour in their earthly members; especially when as after they are cleansed, they relapse and fall into the same grosse sinnes, not onely ignorantly and through infirmitie, but also wittingly and willingly against their owne knowledge and consci-
ence.

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ence. Finally, when as they are growne colde or lukewarme in their loue and zeale, and slacke and negligent in the performance of all Christian duties, because they doe not stirre vp Gods graces in them, or doe ouerwhelme them with fleshly cares, or the eager pursuite of wordly vanities. And yet all this while these sauing graces are not lost, but onely hid and couered; they are not outright killed, but onely brought into a deadly sownde, the faculties themselves are not quite perished, but the functions and operations of them onely for a time are hindred and interrupted.

§ Sect. 7

*Other graces
springing from
those which are
fundamentall
may for a time
be lost.*

Hab. 2. 4

Secondly, though the prime and principall, the radicall and fundamentall graces which are essentiall to the life and being of a Christian cannot be lost, as faith, hope, charitie, affiance and the true feare of God, without which a Christian ceaseth to be a Christian, and of the childe of God becommeth the childe of the diuell, *for the iust shall ever liue by their owne faith*; yet other graces which are secundary fruites springing from them, and necessary to the well-being of a Christian, as fulnesse of perswasion, peace of conscience, zeale of Gods glory, the sense and feeling of Gods loue & fauour, the comforts of the spirit, familiar acquaintance with God, and ioy in the holy Ghost, which are the life of our life, may for a time through the assaults of the flesh and violence of temptations be much blunted and deadened, yea, in respect of present apprehension, quite lost and extinguished, as we see in the example of *Iob*, who sometimes conceived of God, as of his enemy, and in *Dauid* who complaineth that hee was reiected and forsaken, and that the terrors of God did fight against him, and prayeth that God would create in him a cleane heart and renew a right spirit in him, that he would make him to heare ioy and gladnesse, and restore him to the ioy of his saluation. Implying by these phrases that these graces were so vterly lost in his sense and feeling, that being quite abolished and annihilated, there needed not onely a reuocation and repaying but a new making and creation. Euen as a man by sickness may loose his beauty and complexion, his flesh strength,

Psal. 22. 1. & 88.
& 51. 8. 10. 11.
13.

Of the successe of the spirituall conflict.

Strength and the kindly motion of his pulse and vitall spirits, his memory and discourse of vnderstanding, and with them all the pleasure and comfort of his life, and yet remaine a man, because these are not essentiall to his humane nature and being. And when these are gone for a time the chiefe principles of nature, the radicall heate and moisture, the breath, life and reasonable soule may still continue, though much weakened in their functions and operations, and within a while recouer and restore him to all which was lost in as great perfection as euer they were before. And so a Christian may loose the fruites of his chiefe graces, which are the delight and comfort of his life and being, and yet those essentiall, radicall and fundamentall vertues euer remaining, he continueth still a Christian and the childe of God; and these preserving his life and being, will recouer and restore the other to their former or greater perfection, so that when hee dyeth hee shall be richer in all spirituall grace, then he euer was in the whole course of his life. Neither can grace and vertue more decay in the faithfull and regenerate, then sinne and corruption in the wicked and vnregenerate, in whom there may be some intermissions or temporary surceasing in respect of the actes of sinne and practise of wickednesse, though they be habitually as corrupt as euer they were, and the more they are for carnall and worldly respects restrained from the committing of sin, the more in their longing desires, hearts and affections they adhoore and cleave vnto it; for so also there may be some interruptions in the practise of godlinesse, and some surceasing of the actes and operations of Gods saving graces, and yet the graces themselves doe not dye and perish, and in these intermissions the sound Christian hath restless longings after the sense and feeling of renewed graces, and shewes as much seruency of affection and entirenesse of loue towards them by his bitter mourning for their absence, as he formerly did by his ioy and reioycing in their presence and his comfortable fruition of their sweete societie.

Lastly

Of the successe of the spirituall Conflit.

§ Sect. 8.

*That saving and
fundamentall
graces may be
lost in some de-
grees at least in
respect of their o-
perations.*

Apoc. 2. 4.
Apoc. 3. 2.

Psal. 1. 3.
Eia. 61. 3.

Psal. 92. 14.

Lastly those fundamentall graces themselves, howsoever they cannot by the assaults of the flesh be wholly or finally lost, yet may they, in some sense be weakened and impaired in respect of their degrees. As for example the strong faith may bee shaken with doubting, the most fervent love may bee cooled and loose the first degrees of heate, the most assured hope and assurance may somewhat quaille and bee abated; and so in the rest. The which we see in the example of *Iob*, *David*, *Peter*, the *Galathians* and the Angell of the Church of *Ephesus*, who is reprov'd for having *lost his first love*; and of *Sardis* who is exhorted, *to strengthen the things that remained and were ready to dye*. Yea these graces may be not onely shrewly shaken and sore wounded, but also cast into a dead sowne in which there wil appeare, neither to others, nor those that haue them, any motion, breathing or signe of life, so as there shall be little difference betweene them whilest this trance lasteth, and those carcases which are dead in sinne. But yet as I take it (submitting my iudgement herein to the godly learned) all this is to be vnderstood of the functions, acts, and operations of these graces, which may decay in their degrees, till they seeme perished and lost; but as for the habits of these graces themselves, they neuer decay in Gods children, not so much as in their degrees, but are in a continuall growth vntill they come to their full stature and perfect age in Christ. In which regard they are saide to be *trees of righteousness* of Gods owne planting, which are not one yeere larger and taller, and the next lesse and lower, but in continuall growth, till they be transplanted into the heavenly Paradise; and howsoever they may haue sometimes leaves and fruite, and soone after beare neither, yet in respect of their essentiall parts as roote, body and boughes, they are still in growing, the roote in the winter of affliction, the body and brances, in the spring-time of prosperitie. So they are called *Gods building*, in which after the foundation is laide, the wise builder proceedeth to bring them to perfection, that they may be fit Temples for himselfe to dwell

Of the successe of the spirituall conflict.

dwell in, and doeth not one day set vp, and another pull downe, a course better befitting *Penelopes* webbe, then so excellent workmanship of such a maister builder. They are also the *children of God*, who growe till they come to their full stature and *so a perfect age in Christ*, as the Apostle speaketh; And we knowe it to be a monstrous thing in nature, that the same person should interchangeably bee this yeere of good stature, and the next yeere a little dwarfe. Finally these graces are *fountaines of liuing waters*, which are not like standing pooles, sometimes full and sometimes empty, but are continually springing and sending forth their sweete and pleasant streames. And in this respect the wise man compareth *the path of the iust to the morning light, which shineth more and more vnto the perfect day*. Againe the wicked which are the children of Sathan, doe still growe in wickednesse vntill their measure being full, God sweepeth them away with his iudgements, and howsoeuer their growth is sometimes lesse and sometimes more, yet they sinne, euen whilest they seeme to leaue sinning, and commit euill whilest they appeare to doe good; and whatsoeuer their particular actions may bee, yet still they growe and goe on in their wicked courses, so that it may be truely saide, that his last estate is his worst estate, and the longer he liueth the more he *treasureth vp wrath against the day of wrath*, daily piling vp fuell to maintaine the fire of hell, in which he shal euerlastingly be burned. And so in like manner the children of God doe still growe in spirituall grace, and when they doe actually euill, through Gods mercy it tendeth and turneth to the furthering of their growth in grace and goodnesse. Finally if there might be a surceasing of their spirituall growth, and that their graces in part and in some degrees might be lost and perish; then might they also bee wholly abolished seeing the same reason is of the whole which is of the parts, and if the finger be corruptible, then also is the whole body, if one drop of water, or the least mote of the Sunne, might be adnihilated, then also might the maine ocean & the whole world.

Ephes. 4. 13. 14. 15.

Esa. 58. 11.

Pro. 4. 18.

Math. 12. 43.
2 Per. 2. 20.
Rom. 2. 5.

Of the successe of the spirituall conflict.

§ Sect. 9.

*Whether David
lost any degree of
his fundamental
graces when he
committed adul-
tery & murder*

Yea but did not *Dauid* loose soome degree of his graces when hee committed those fearefull sinnes of murder and adultery; and the Apostle *Peter* when he denyed his Maister? I answere that there might be a decay, yea an vtter surceasing of them for a time, euen till they were renewed by repentance; yet not in the habits, and (as it were) the essence of their graces, but onely in their actions and operations. So the Sunne shineth continually in his full brightnesse, and yet it is often hid from our eyes by the darke cloudes or opacous earth. The fire still retaineth his natural heate, and may increase it selfe in combustible matter when it is couered with ashes, or is so pend in through the closenesse of the place, that it cannot for the present be seene or felt. The faculties of the soule are not lost or lessened in the time of sleepe or in a dead sownde, although there bee a surceasing of the actions and operations. A childe which is growing doeth not in the fit of an ague loose his growth, and howsoeuer the flesh may be abated and strength impaired, yet the radicall moysture and heate being inwardly preserved, well may his growth be a little while hindered; but when the ague is lost and past, he groweth faster then euer before. So the streames that come from the fountaine may bee for a time stopped in their course, but in the very time of the stopping they are multiplied and encreased, vntill at last they growe so strong, that they beate downe that which hindreth their course, or rise so high, that they ouerflow and runne ouer it. And that I may fit the similitude to our present purpose, a worthy champion may be so tyred in the fight, that hee may haue no more strength then a childe to performe any valorous enterprise; and yet the act and operation of his strength is onely hindered for a time; and as for the habite it selfe it is not impaired, but much increased by this martiall exercise, and will also appeare more able for like employments after a litle rest, and much more vigorous and strong euen in respect of act and operation. And thus it is with the faithfull in this spirituall conflict; their outward foyles doe not impair

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impaire their inward valour, but rather excite them to v-nite all their forces against their enemy, that they may recover their lost honour; and their falles in the Christian race, doe not take away their habituall swiftnesse, but make them more earnest after their rising to shewe it more apparently, whilest they labour to recover that disadvantage by making better speede then they did before. Gods graces in them increase in the fountaine when they are stopped from running in the streame; and when this holy fire is kept by some outward obstacle and (as it were) the Antiperistasis of sinnefull corruption, so as it cannot flame out, nor extend the heate farre of, then doeth it increase inwardly, and when it bursteth out doeth burne with greater heate then it did before, when it had full liberty, and was not curbed in with any outward violence.

§ Sect. 10.

By all which it appeareth, that the chiefe and fundamentall vertues by which a Christian is a Christian and the childe of God, are not in respect of their habits and essential being, so much as impaired in the least degree in the spirituall conflict with the flesh, but only in regard of their actions and operations, which for a time through the strength and violence of corruption may bee hindered, intermitted, yea in outward appearance wholly annihilated and abolished. But wee must take heede that wee doe not ascribe the permanency and growth of these saving graces to any propertie or excellency which they have in themselves, as though they were able in their owne vertue and strength to withstand all temptations and to continue and increase in their perfection. For if *Adam* in the state of innocency could not thus stand in the strength of his graces, which were farre more perfect and excellent, then any meere man euer since the fall attained vnto; then how much lesse can we, whose graces are mingled with imperfections and stained with corruptions, especially the weakest of Gods children, whose faith is like the *smoking flax* and *bruised reede*, which in their owne

That our spirituall graces in the conflict doe not stand in their owne strength,

Math. 12. 20. & 17. 20.

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nature are soone quenched and easily broken, or like the graine of mustard-seede, which is (as our Saviour speaketh) *the least of all other*? but yet even of their first and smallest seedes of graces, it may bee as truly saide as of the strongest, that they are not, no not in respect of their degree abated and impaired, for then being already the least degree if they should fall from that, they should come to nothing, but that in the midst of the temptations of Sathan and their owne flesh, they still growe from one degree to another vnto a perfect age in Christ, euen as the little infant thriue as certainly in the naturall growth, notwithstanding his weaknesse and all outward lets and impediments, to childhood and youth, as the youth doeth to ripe and perfect age. But this our standing and thriuing in the state of sauing graces, is to be ascribed to the power and promises of God, to our vnion with Christ, from whom wee receiue liuely sap and iuice, by which we are nourished in all grace and goodnesse, and to the continuall and gracious assistance of our good God, who strengtheneth and supporteth vs against all the power of hell.

§ Sect 11.

An obiection against the former doctrine answered

Rom. 3. 7. 8. &c

6. 1.

Rom. 1. 16.

2. Cor. 2. 16.

But some will say, that this doctrine is lyable to much abuse, seeing many will take occasion hereby to become presumptuous and secure, because being (as they suppose) indued with these graces which are essentiall to a Christian, they shall neuer loose them, no not so much as in some degrees, but euen when they sinne their graces are in the spirituall growth vnto perfection. To which I answer, that so is the doctrine of iustification through Gods free grace by faith, yea of Gods mercy, redemption by Christ, and all the promises of the Gospel; For where as the Apostle taught, that *where sinne abounded, grace abounded much more*, some were ready to say, *Let vs sin the that grace may abound*, and when with best caution we deliuer the truth, wee shall finde that that which to some will be *the strong power of God to saluation*, will bee to others *a stumbling blocke of offence*, to others *foolishnesse*, and that the same Word of God, wilbe as to the elect, *the sauour of life vnto life*, so to the wicked and reprobate.

Of the successe of the spirit uall conflict.

reprobate the sanowr of death to their deeper condemnation. But it is not possible that any sound Christian who is indued with these graces in truth, should thus abuse that which hath beene said to securitie and presumption; for though the spirit of God fighting in them against the flesh cannot be overcome, yet may it be shrewdly shaken and soyled in the conflict; though wee cannot loose these fundamentall vertues, neither in whole nor in part, yet through our negligence, vnworthinellse and corruption, they may bee suspended by God from their functions and operations, and all their sweet fruits and effects, the peace of conscience, assurance of Gods loue, and ioy in the holy Ghost, may bee taken from them, which is their chiefe comfort and the very life of their life, without which it is but a continuall torment, and painefull agony of bitter death; they may loose the sense and feeling of all these graces themselves, and be brought into such an apolepticall fit, that no life of grace will appeare in them, either to themselves or others. In which estate there can be to them nothing but horroure and vexation of spirit; and out of which they cannot recover but with great difficultie and appearance of danger. For before they can purchase their former peace, they must passe through the painefull purgatorie of bitter repentance, shed from their eyes many a salt and brinish teare, if not from their hearts drops of bloud, they must send forth many a deepe sigh and bitter grone, haue outwardly leane bodies, and pale visages, and inwardly afflicted mindes, and many a pinch and pange in their wounded conscience; and the longer that they lye securely snorting in their sinnes without bringing forth the timely fruit of repentance, the liker it is to be the Hedgehogs birth, which the longer it is deferred, the more dangerous and painefull it alwaies pro- ueth. For if we be presumptuous children, the Lord like a wise father will make vs drinke so deepe of the cup of his wrath, and feeble the waight of his heauy hand, that after we haue tasted of this bitter potion, we will euer after be more carefull of preferuing our health, that wee may not be for-

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Esa. 27. 5.

1 Cor. 10. 12.

Phil. 2. 13.

ced againe to take such physick, and *having felt his strength* we will neuer willingly neglect any meanes of *maintaining peace with him*, as the Prophet speaketh. Which who so well considereth, he will worke out his saluation *with feare and trembling*, and whilest he thinketh that hee standeth, hee will take heed of falling. Hee will giue kinde entertainment to the good spirit of God, auoiding all things which might vex and grieue it, he will earnestly vse all meanes whereby the graces thereof may be increased, and diligently auoide the contrarie meanes, whereby they might bee weakened and impaired; hee will keepe a narrow watch ouer all his waies, and buckle close vnto him the whole Christian armour whereby he may be able to stand in the day of temptation; he will labour and strue with all diligence to make his calling and election sure, and courageously resist all the encounters of his spirituall enemies; and knowing that he standeth more firmly in the power of Gods promises then in his owne strength, hee will oftentimes lay claime and challenge to them by feruent prayer, crying out with *David. O Lord remember the promise made to thy seruant, wherein thou hast caused me to trust.*

Psal. 41. 9, 49.

§ Sect. 12.

Of the assured victorie which the spirit obtaineth ouer the flesh in this conflict.

The second thing to bee considered in the successe of this conflict, is the assured victorie which the Spirit alwaies obtaineth ouer the flesh; for though it be often weakened and wearied, yet it can neuer be vtterly vanquished, but still recouereth strength and courage, whereby againe it preuaileth and putteth the flesh to flight; though it receiue many wounds, foiles and fals in the combate, yet the wounds are recured by applying of the precious balsum of Christs blood, by the hand of faith, and it recouereth of the foiles and fals through the power and promises of God apprehended by the same meanes, and through the gracious assistance of Gods spirit which supporteth our weakenesse, and when wee are ready to faint and linke, sendeth fresh supplies of renewed graces which re-enforcing our decayed bands, encourageth vs to giue fierce assaults, against the flesh and the lusts thereof and enableth vs to obtaine the victorie.

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victorie. Neither is it possible that the flesh or the Diuell himselfe should finally preuaile against the man regenerate, not because he is mightier then they, or is superiour in power or policie, (for herein euen the stoutest champion cometh farre short of our spirituall enemies) but because God hath in many places of holy scripture promised vnto them victorie, and that if they will resist and fight, their enemies shall flee and be discomfited, and therefore the issue of the battell resteth not vpon their strength, but vpon the infallible truth of God which can neuer faile. Secondly, because we fight not with our owne weapons, but with the sword of the spirit which nothing can withstand; we stand in the field not in our owne armour, but in the compleat armour of God, which being of his making, must needs bee high prooffe, and will not by its weakenesse and insufficiencie discredit the workeman; we goe not on warfare in our own priuate quarrell, but (like *Dauid* against *Goliath*) wee goe out against them in the name of the Lord of Hosts, the God of the armies of Israel whom they desie, and his battailes we fight who is all-sufficient by his sole word to giue vs victorie, and therefore we are sure to preuaile in so good a quarrell, neither will our Grand-captaine, let his mightiest enemies destroy the weakest of his souldiers, who beare his colours and fight vnder his standard, seeing it is his owne cause, and he is able alone without other helpe euen with a word of his mouth to vanquish them all, and put them to shamefull flight. Thirdly, because it is the spirituall conflict wherein the spirit of God with the royall armie of his graces, fighteth against the Diuell and his chieftaine the flesh with the lusts thereof; and therefore wee cannot doubt of victory, vnlesse wee should imagine, that the holy Spirit should want power to preuaile against the wicked spirit, or hauing it would in his wisdom suffer himselfe to bee so much dishonoured as to be vanquished in the conflict. Finally, we are sure of victory, and that the enemies of our saluation shal neuer be able to preuaile against vs, because our victorious *Eleazar* Iesus Christ hath already ouercom them

Eph 6.10.12

1 Sam. 17.45

Of the successe of the spirituall conflict.

all, and onely putteth vs to fight against conquered enemies; yea and that wee may receiue no mortall hurt in this conflict, hee holdeth vs by *the right hand and biddeth vs to fight without feare*, yea himselfe holdeth vs in his right hand, and as he is powerfull to keepe vs, so he hath bound himselfe by his gracious promise, that none of our enemies shall pull vs from him. Yea which is most of all, hee hath inseparably vnited vs vnto himselfe by his holy spirit, and made vs liuely members of his body, and therefore being powerfull to defend vs, he will neuer suffer vs to perish, for so should his owne blessed body receiue no mayme.

Esa. 41. 10. 11.
12. & 42. 6.

Ioh. 10. 28.

§ Sect. 13.

An objection against the former truth answered.

Now whereas it may bee objected that there are many Christians, who by themselves and others are reputed members of Christ, that yet quite fall away from him, and become limmes of Sathan; to this I answer that the members of Christ generally so called are of two sorts: First such liuely members as are inseparably vnited vnto him by his holy spirit and a liuely faith, the which neither the Diuell, nor the flesh, nor all the power of hell can plucke away from him. Secondly such as are improperly called Christs members, being dead and fruitlesse, and onely so in their outward profession; the which they making onely for worldly respects, must necessarily fayle when they fayle, and bee quite seuered from Christ, when their outward profession which is the onely bond of their vnion is taken away; euen as a wooden legge which is tyed to a liuing body with strings and points, must needs fall from it, when they are cut in sunder; the which separation doth not proue that the true members of Christ may perish, but rather that these who haue thus perished, were neuer the true members of his body. As for the liuely members of Christs body, they can neuer be parted from him in respect of their spirituall vnion, because the spirit of God which is the chiefe band of it can neuer faile. It is true that there may be a temporary separation betweene our bridegroome Christ, and the Christian soule espoused vnto him, but not in respect of their spirituall vnion, for he betrotheth her vnto himselfe for ever, in right consues, iudgement, louing kindnesse,

Hol. 11. 9.

Of the success of the spirituall Conflict.

mercie and faithfulness, as the Prophet speaketh; and not sinne it selfe can separate them, for it is one branch of the marriage couenant, that he wil *forgiue her sins and remember them no more*; nor death, for they are both immortall: Only they may be parted for a time in respect of communion, and fellowship, & of that sweet influence of his spirituall graces, at least in her feeling & apprehension. Euen as the wife and loving husband may for the hainous faults of his wife, cease for a time to communicate vnto her his person in respect of sweet societie, & delightfull familiarity, and yet the vnion of marriage remaining firme, he may receiue her againe vpon her repentance into his wonted fauour, and communicate vnto her himselfe with all testimonies of his loue. But this chaste spouse the Christian soule can neuer sleepe in securitie nor rest contented in this estate, but with the Church in the Canticles, she lamenteth the absence of her dearest loue, *Cant. 3. 1* she neuer ceaseth seeking of him in his holy ordinances, and in the exercises of faith and repentance, till shee haue found him, and haue the sensible fruition of his sweet societie; where by shee approueth her selfe to bee vnited vnto Christ in coniugall affection; seeing it is as vndoubted a signe of it, to mourne for the absence of our bridegroom, as to reioyce in his presence and our fruition of his loue.

Now being thus vnited vnto Christ, the faithfull are *§ Sect 14.* sure to obtaine the victory; yet not all at once, *That there are 2* for there *degrees of the* are two principall degrees of it; the first in this life, in *spirits victory,* which this conquest over the flesh is *1 in this life,* but in chourland begunne, the carnall lusts thereof not being wholly abolished, but onely in part and in some degrees mortified; to which purpose one saith, that *these vnlawfull motions of the flesh can* *not be taken from vs, as long as wee carry this body of flesh about vs, the violence onely of mouing may be abated.* Neither can we wholly hinder it; but that the law of the flesh will moue the members, but yet we may take from the flesh the violence of it motion. By reason whereof the conflict betweene these enemies continueth (because these cursed Cananites are not quite rooted out but remaine still in the land) not onely in our first conuersion, when as wee are but babes in Christ, but

Of the success of the spirituell conflict.

but even throughout the whole course of our lives. But still for the most part the end and issue of it is the victorie of the spirit over the flesh, although it bee obtained with many foyles in the fight. And howsoever the spirituall man may haue such mists of ignorance salt before the eyes, that he sometime errath; though he may be sometimes allured with the baytes of worldly vanities to turne aside out of the right path, & sometimes may be thrust out of it through afflictions, and the violence of tentations, yet his generall course whereof he hath resolved, and wherein he hath constantly set himselfe, is the great Kings highway of holinesse and righteousnesse; out of which if at any time hee hath erred he returneth into it againe, and trauelleth in it with more then wonted diligence; whereof it is that the Apostle maketh it a signe of those who are in *Christ Iesus*, that they *walk not after the flesh, but after the spirit*, whereby is meant that whatsoeuer their particular slips or errors may be, yet it is an infallible marke of a sound Christian, that hee generally and for the most part constantly holdeth on in his Christian course of holinesse and righteousnesse, notwithstanding all the encounters of his spirituall enemies, and the manifold blockes which they cast in the way.

Rom. 8:1.

§ Sect. 15

Of the second degree of victorie at the bower of death.

Rom. 7.19.23.

But yett whilst wee continue in this life the victory is neither gotten nor held without a conflict, wherein the spirit is often foyled, and so thrust on with a kinde of violence into sinfull courses, and interrupted and hindered in it by indevoutnes, that the spirituall man is forced to complaine often with the Apostle, that *he omitteth the good he would, and doth the euill which hee would not*; and that there *is a law in his members warring against the law of his minde, and bringing him into captiuitie to the law of sinne*. But in the end of this life we shall obtaine a full and perfect victory over the flesh and the lusts thereof, which shall not onely be mortified and kept from raigning, but also wholly abolished and rooted out, so as it shall haue no residence or being in vs; for then we shall triumph over all our enemies, and so trample them vnder feete, that they shall neuer bee able

Of the reasons which may encourage vs to this conflict.

able to rise againe, and disturbe our peace; and then there shall be no place or time for fighting, but for receiuing the crowne of victory, and the enioying of euerlasting peace, and with it glory, immortalitie, and endlesse happinesse in Gods kingdome. According to that of the Apostle, *I haue fought a good fight, I haue finished my course, I haue kept the faith; henceforth is laid vp for mee a crowne of righteousness, which the Lord the righteous iudge shall giue mee at that day: And the promise of our Sauiour; To him that ouercometh, will I grant to sit with me in my throne: euen as I also ouercame and am set downe with my Father in his Throne.*

Tim. 4. 8.

Apoc. 3. 21.

CHAP. XIII.

Of the reasons which may encourage vs to this conflict against the flesh.



NOW thus haue we shewed, both the nature of this enemy the flesh, and of the conflict betweene it and the spirit: now wee are to speake of the meanes whereby we may obtaine the victory in this combate; vnto

The first reason because it is the will of God that we should fight against it.

which there are two things required. First a due preparation to the fight; and secondly a wife and valourous carriage and behaviour in the conflict it selfe. Vnto the former also two things are required. First a serious consideration of those reasons and arguments which may put courage into vs, & make vs resolute & valourous in assaulting this enemy. Secondly a right vse of certaine meanes whereby we may be enabled to ouercome. The reasons which may encourage vs to set vpon this enemy are many: first because it is the will of our graund Captaine, the Lord of Hosts, that wee should encounter this enemy, vnto which he doth no lesse often and earnestly presse vs to yeelde our obedience, by his expresse commandements, then that we should make daily warre against the world and the diuell. As first
that

Of the reasons which may incourage vs to this conflict.

Rom. 6. 12.

Gal. 5. 16,

Tit 2. 11, 22

Eph. 4. 22.

Col. 3. 5.

Gal. 5. 24.

Rom. 8. 13.

§ Sect. 2.

*The second reason
is the necessity of
this conflict.*

Pro. 29. 21.

that we should depose it from the thorne of regency, let not sin raige in your mortal body, that you should obey it in the lusts thereof. That we should giue it no satisfaction or content, walke in the spirit, and yee shall not fulfill the lust of the flesh. Yea rather that we should vtterly renounce it, for the grace of God, which bringeth saluation teacheth vs, that wee should deny these worldly lustes, and that wee should liue soberly, and righteously, and godly in this present world. So the Apostle from God requireth, that we should put of concerning the former conuerſation the olde man; which is corrupt according to the deceitfull lusts; yea that we should mortifie these earthly members, and doe our best, not onely to subdue them, but to put them to death, yea to a shamefull death. crucifying the flesh with the affections and lusts, as the Apostle speaketh. The which commaundement hath a grieuous comination and gracious promise annexed, whereby we are prouoked and encouraged to yeelde our obedience vnto them; namely that if we liue after the flesh, we shall dye, but if through the spirit we doe mortifie the deedes of this body of sinne, wee shall liue. That is either dye temporally and eternally, or liue the life of grace heere, and of glory in the life to come.

Secondly, let the necessity of this fight animate and encourage vs to enter into it, seeing we can haue no peace or truce with our sinnefull flesh but vpon most woefull and miserable conditions; if wee doe not fight against it, it will fight against and ouercome vs; if we delicately bring vp this slaue from his youth, hee will not onely be as a son, but as a tyrannous Lord and maister at the length; if wee hold it not strictly vnder in base subiection, it will leade vs captiue vnto sinne, and inthrall both our soules and bodies in most wretched bondage; so that much better it were for vs to be miserable Galley-slaues to the merciles Turkes, then to be held in this cruell bondage, although a generous and noble death were much to bee preferred to either of them. Better it were with the Prodigall sonne to become swineheards and feede filthy hogges, then to become seruants and slaues to these sensuall and more filthy lustes, which

Of the reasons which may encourage vs to this Consist.

which make vs to take delight in nothing but in wallowing in the myre and sinke of sinne. Now how vnworthy is it our beeing and breeding, that wee who were by our creation the sonnes and children of the glorious creatour of heauen and earth, should by yeelding our selues to our carnall and sinful lusts, become slaues to such cruel tyrants; who will make vs imploy our bodies & minds which were created for the seruice of the great God, in the miserable bondage of sinne and Sathan. The heathen man could say that hee was more noble and borne to more excellent ends then that he should become a slaue to his owne body; and should not wee who far exceede him in spirituall nobilitie, as hauing God for our father, and Iesus Cbrist for our elder brother, fight rather in this warfare vnto blood and death, then to become captiues & thralls to a far worse master, euen the body of sin and death which dwelleth in our members?

But as the flesh is hatefull for it base and carnall tyranny; so is it in respect of the pollution and filthinesse thereof most edious and loathsome; for there is no filthy sincke, no stincking carrion to be compared vnto it. Now which of vs (as one saith) especially ennobled by birth, and liberally brought vp, that being clothed with loathsome ragges, spawled on with filth by spittle, and in most beastly maner defiled with noysome excrements and filth, that would not exceedingly loath and abhorre them, hastily strippe them off, and with indignation cast them away. And therefore he who findeth not his garment, but himselfe within vnder his garment, to bee such an one, it becommeth him to grieve so much the more, and to be astonished in his mind, because he beareth, and is faine to carry about with him, that which being much more neare, is also much more loathsome & abominable.

Thirdly, let the manifold euils which are done vnto vs by the flesh, make vs to vndertake this combate against this malicious and pestilent enemy with all courage and resolution. For it is more mischieuous vnto vs then the diuell himselfe, who (as hath beene shewed) could neuer hurt vs, if we were not first betrayed by this inbred enemy. Yea it

Maiores sum et ad
maiores genitus
quam ut man-
cipium sim mei
corporis. Sene-
ca.

Bernard lib. de
dilig. Deum.

§ Sect. 3.
The 3 reason ta-
ken from the ma-
nifold euils
which are done
vnto vs by the
flesh.

is.

Of the reasons which may incourage vs to this Conflict.

is worse then hell and damnation, as being the cause of them both, and without it hell were no hell, neither could condemnation fasten vpon vs, vnlesse wee walked after these carnall lustes. It is the roote of all sinne, and the wel-head and fountaine of all other wickednesse, from which idolatry, blasphemy, murther, adultery and all impietie and vnrighteousnesse growe and spring. Consequently it is such an enemy as maketh God himselfe our enemy, exposing vs to the hot flames of his fiery wrath, and would innumerable times cast vs headlong into the euerlasting torments of hell fire, if the infinite mercies of God did not stay vs in the way. It is the prouoker and inticer to all wickednesse, and all the outrages and horrible crimes which are committed in the world, may challenge the flesh as their chiefe cause and authour. From it came *Caines* murther, *Lots* incest, *Davids* adultery, the malice of the Iewes and Priestes which moued them to slander, apprehend, accuse, condemne, whip, crowne with thornes, and crucifie the Lord of life. It was it that pearced our Sauours hands and feete, that thrust the speare into his side, that made him to bee in that agony and perplexity in the garden and vpon the crosse, and which moueth men daily to crucifie him afresh, and to trample his precious blood vnder their filthy feete, as though it were an vnholly thing; and can wee finde in our hearts to haue any peace or truce with such a malicious enemy to our blessed Sauour? And shall wee not rather with implacable anger and constant resolution assault, persue, wound and kill it which offered all these indignities to our dearest Lord? Moreover as it is the cause of all sinne, so also of all punishment in this life, of all our miseries, of sicknesse and diseases of the body, trouble of conscience, and terrours of minde, of pouertie and penury in estate, losse of our good names, shame and reproach, and all other the deserued punishments of sinne, and for conclusion of all, of death in the ende of our liues and of euerlasting condemnation and destruction in the world to come. For if we liue after the flesh wee shall dye, the death

Of the reasons which may encourage vs to this conflict.

death of body and soule, and not onely bee deprived of Gods fauour, of the eternall fruition of his heauenly kingdome, and those vnspokeable ioyes which shal neuer haue ende, but for euer bee plunged into the lake of perdition, whereas is weeping and gnashing of teeth. Now what can iustly more incense our anger to take sharpe reuenge vpon such an enemy, then to consider that it is vnto vs the author of all mischiefe, and plungeth vs into all enill both of sinne and punishment?

§ Sect 4.

The 4 reason is taken from the assurance of victorie.

Lastly, let this encourage vs to the fight, in that if wee make warre against our flesh and the lustes thereof, wee shall be sure to obtaine the victory, and not onely overcome them, but with them the world, the diuell and all other enemies of our saluation. To which purpose *Augustine* excellently speaketh. *There (saith he) the invisable powers which are at enmities with vs are overcome, where the invisable lusts are conquered and subdued. And therefore we who overcome the desires of worldly things in our selues; it is necessary that we should also overcome him who by these desires raigeth in man, &c.* For within vs we overcome those who assault vs without, whilest we overcome our lustes by which they raigne and rule in vs; as on the other side those whom they find like vnto themselves, them they drawe with them into the like punishments. For as I haue saide these outward enemies haue no power to hurt vs, but when this secret traitour betraieith vs into their handes; they haue no weapons that can pierce and wound vs, vnlesse our owne corruption both steale and point them, and also disarme and leaue vs naked to their malice and fury; they cannot enter and sacke our soules, robbing and spoyling them of all spirituall treasures, and leading them captiue vnto all manner of sinne, vnles the flesh did open the gates, disarm vs of Gods protection, and breaking downe the walles of our defence, did expose and lay vs open to their mercilesse cruelty.

libi ergo vincuntur enim cunctis invisibilibus potestates, ubi vincuntur invisibiles cupiditates, etc. August. de Agon. Christi. lib. cap. 2. Tom. 3. col. 762.

CHAP. XV.

Of the meanes whereby wee may bee enabled to overcome the
Flesh.

§ sect. 1

The 1 meanes
th at we put on
the whole armour
of God.



2 Cor. 10. 3. 4.

And these are the reasons which may encourage vs to this fight. Now of the meanes whereby we may be enabled to overcome; the which are principally two; the first that we take vnto vs and put on the whole spirituall armour of God; the second that we carefully obserue & put in practise diuers rules fit for this purpose. For the former, the battaile is to be maintained against the flesh, and therefore the weapons of our warfare must not be carnall, seeing they will rather strengthen and cherish, then wound and mortifie fleshly corruptions, but they must bee spirituall, euen that whole armour of God described by the Apostle in the sixth chapter to the *Ephesians*. For as the Apostle telleth vs, *though we walke in the flesh, yet wee doe not warre after the flesh; for the weapons of our warfare are not carnall, but mighty through God, to the pulling downe of strong holds, casting down the imaginations, and euery high thing which exalteth it selfe against the knowledge of God, and bringing into captiuitie euery thought to the obedience of Christ.* But of this spirituall armour I shall not need to speake in this treatise, hauing already intreated of it in the first part of this Christian warfare. Onely let me perswade euery Christian that is willing and desirous to get the victory in this Christian warfare, that they doe with all diligence put it on, not onely by peece-meale; for spirituall death, as well as corporall, can make entrance by one place vnarmed and vndefended, as if the whole armour were left off; but we must be armed at all points, that all being couered none may be endangered. Otherwise we shall neuer be able to maintaine this fight with any true valour or hope of victory. For how.

Of the meanes to weaken the flesh.

how soeuer a souldiar may bee euen vnarmed and without weapons foole-hardy and desperate, yet hee can neuer bee truly valourous, and though hee may bee rash in making attempts and rushing into the fight yet can hee not being vnarmed and receiuing one wound after another, be courageously constant in holding out vnto the ende of the conflict, but is fitter by reason of his lightnesse to runne away, then to maintaine such a fight as yeeldeth vnto him no hope of victory. And in the second place let vs perswade euery one who fighteth in this Warfare, that they doe not trust in their owne strength, but in the power of Gods might, nor in their spirituall armour and weapons which in themselves are farre too weake to beare off the canon-shot of our mighty enemies, but in the promises of God which assure vs of victory, and in his gracious assistance which we are daily to craue by seruent prayer, whereby, and by nothing else wee shall be enabled to obtaine the victory.

§ Sect. 2.

The rules of direction which are to be obserued and practised of those who desire to get the victory in this spiritual conflict are of two sorts: For eyther they tend to the weakening and subduing of the flesh, or to the nourishing and strenghtning of the spirit. The former also are of two kinds. The first is that we withdraw and withhold from the flesh all meanes whereby it may gather strength; the second that wee vse the contrary meanes whereby it may be weakened and disabled. Concerning the former: it is the care of all men that are to fight against mighty enemies, to deale with them as the *Philistims* with *Sampson*, first curiously searching where their chiefe strength lyeth and wherein it consisteth, and then in the next place vsing all meanes to disable and deprive them of it; whereby the victory becommeth more easie and assured, and lesse dangerous and disauantageable to the conquerours. The which course must be held also by vs in this combat with the flesh, if we desire to overcome. To which purpose let vs obserue these three rules. The first is, that wee doe not nourish and

The 2 meanes is to obserue certaine rules for the weakening of the flesh. And 1 that we doe not nourish the enemy which we would overcome.

Of the meanes to weaken the flesh.

strengthen the enemy which wee desire to overcome. As for example wee must not feede our flesh with sinfull pleasures and carnall delights, nor giue it ease and contentment by satisfying and glutting it with all worldly superfluities; we must not cocker and pamper it with ease and delicacy, with gluttony and drunkennes, with vnlawfull sports or immoderate vse of honest recreations, with chambering and wantonnesse, merry meetings and the voluptuous delights of worldly men. For though this might go for good policy betweene nation and nation, to helpe forward their enemy in their voluptuous delights, because hereby they are weakened and made effeminate; yet it is not so in this conflict with the flesh, seeing the more it is effeminated and pampered with carnall delights, the more it is strengthened against the spirit. Now what folly is it to victuall a mighty enemy which warreth against vs, and to put weapons into their hands whereby they may kill or put vs to flight? The which notwithstanding is dayly committed by innumerable Christians, who professe themselves enemies to the flesh, and yet in the meane time giue themselves ouer to all voluptuous courses, and take more care to satisfie the lusts of the flesh, and to nourish and strengthen it with worldly delicacies, then euer they did for the enabling of the spirit, that it might obtaine the victory against our spirituall enemies. And as wee are not to nourish the flesh by ministering foode vnto it, so are we not to leaue it to its owne liberty, and to make free prouision for it selfe without restraint; which if we doe, it will neede no other purueigher to provide victuals enough, for the satisfying of our carnall lusts. To which end let vs remember that it is farre vnfit that the flesh should haue the liberty of a sonne and friend, seeing it is a base slaue and bitter enemy: and therefore if we doe not put it (as it were) vnder hatches and keepe it like a gally-slaue in fetters and chaines, no sooner shall those great Pirats Sathan and the world set vpon vs, but it will ioyne with them, and betray vs into their hands. There is no enemy that maketh warre against another, when.

Of the meanes to weaken the flesh.

when as hee hath besieged their citie, will send them in provision of victuals, neither yet will they suffer them to vse their liberty in going out and in at their pleasure, to forrage in the fields, and to furnish themselves with all necessities to maintaine them in the time of siege; but they begirt the wals on all sides with trenches and bulwarkes, and keepe a narrow watch and strong guard to restrain them from all liberty; and thus must wee deale with our enemy the flesh, if euer we meane to get the victory: For if we doe not keepe a diligent watch and strong guard ouer it, but giue it liberty to roue and range at it owne pleasure; it will be to small purpose that the spirituall man doth not puruaign for it, seeing it will make inough prouision for the satisfying and nourishing of our carnall lusts, and for the strengthening of it selfe against the spirit. If wee lay the reines in the necke, and suffer it to goe which way it will it will quickly carry vs out of the narrow path into the broad way which leadeth to destruction. If wee suffer our deceptuall hearts (*Dinah*-like) to wander about and gaze vpon worldly vanities, they will quickly meete with wicked copes-mates, who will dishonest and allure them to cominit spirituall whoredome. If wee giue them leaue to inioy their liberties without restraint, to follow their pleasures, and euen to seeke after the occasions and meanes of euill; it will not be long ere the flesh will preuaile, and leade vs captiue to the committing of sinne. When wee with care and diligence keepe vs in our wayes, wee haue promises from God of his protection and assistance, and of our owne safety and preservation: but if with *Simei* wee wil for our worldly aduantage passe the appointed bounds, and goe such wayes as our owne hearts can tell vs, are full of danger; it is no great wonder if we be surprised, and pay a deare price for our presumption, as wee see in *Dauids* example, who giuing ease and liberty more then ordinarie to his flesh, and keeping no watch ouer his senses, was easily ouertaken, and made a captiue and slaue to his filthy lusts. And therefore if wee would auoide the like danger,

Of the meanes to weaken the flesh.

let vs carefully keepe our selues within holy limits, and bridle and curbe in the flesh by religious feare, not pleading for vnlawfull liberty, or esteeming it too great strictnesse and precisenesse to auoyde, not onely all sinne, but euen the occasions and meanes which bring vnto it; for if wee giue the least liberty to the flesh it will drawe vs on from one degree to another, till at last it bring vs to all manner of licentiousnesse.

§ Sect. 3.

We must withdraw from the flesh the provision and munition whereby it is strengthened.

Si carnem nutritis, et ipsam frequenter mollicie, ac iugis delicarum fluxu foueatis; in selet cet necessario aduersus spiritum et fortior illo efficitur. Cyril. in Leuit. lib. 9 Col. 129.

Perinde arque in acie hinc atque hinc instructa ad conflictum qui alteri parti fertur suppetias facit ut alter vincatur. Basil. de ieiunio.

August. de Cantico nouo lib. Cap. 3. T. 9. c. 936.

The second rule is, that we do not only, not giue willingly liberty to the flesh to make it owne prouision for the satisfying of it carnall lusts, but also when it would take it whether we will or no, that wee forcibly restraints it; and like those who besiedge their enemies in a citie, that we stop all passages by which it might be victualled, whereby being famished and starued it will bee forced to yeeld vnto the spirituall part. Whereas on the other side if wee suffer it to be stored with prouision and to be fed vnto the full with all carnall dainties, it will waxe stronger then the spirit, despise it forces, and sally out vpon it, committing many outrages, and doing much damage and mischief vnto the Christian soule. Yea it will waxe proud and insolent, foyle the regenerate part, and force it to lye in most miserable bondage. To which purpose one saith, *that it fareth with the flesh and the spirit as with two mortall enemies in the field; for he that by any meanes aydeth and strengthneth the one, doth thereby make way for the vanquishing of the other. Hee that ioyneth with the flesh doth oppose the spirit, and he that standeth on the spirit's side, doth bring the flesh into bondage and captiuitie.* If then we would haue the flesh kept vnder the rule of the spirit; *We must use it (as Augustine speaketh) as men are accustomed to use pampered and resty iades, which because when they are full fed, and ready to kicke against their maister, to wince and sing, and either to cast the rider, or getting the bridle betweene their teeth, to carry him out of the roade way, ouer hedge and ditch, and places of danger; therefore as they are tramailing they keepe backe the prowender, and giue him no more meate then necessitie requireth; that so they may tame him.*

him.

Of the means to weaken the flesh.

him with hunger whom they cannot rule with the bridle and spur. For so must wee weaken and tame the vnruly flesh with fasting and abstinence, when it is growne so lusty and insolent, that neither the bridle of comminations nor the spur of Gods iudgements will keepe it in order. And hereby we shall adde strength vnto the spirit. For as one saith; *The weakenesse of the flesh increaseth, the strength of the spirit; euen as contrariwise the strength of the flesh doth bring weakenesse to the spirit; and indeede what great wonder is this, if a man be made stronger by the weakening of his enemy?* But yet we are not to vnderstand this of the naturall strength of the body, as though the weakenesse of it did giue strength to the regenerate part, or did repress and subdue the vnruly passions and sinfull lusts of the flesh, seeing these may remaine in their full strength in a leane and weake body; but of the power and vigour of the body of sin and carnall corruption, which by the exercises of mortification, fasting and abstinence, are weakened and held in subiection, because the flesh, by the body, as by an organ and instrument, doth enioy it sensuall delights, and carnall pleasures, whereby it is strengthened to the committing of sinne, by which the spirituall part is wounded and weakened. In which respect (as Cyrill well saith) *Wee giue stings and weapons to the flesh, arming and strengthening it against the spirit, when as we pamper the body with delicacie, inflame it with wine, handle it daintily and effeminately, and nourish in it all enticements and prouocations to lust.* Which who so doth; what doth he else but strengthen his enemy for his owne ruine and ouerthrow? What doth hee but cocker a slaue, and famish a sonne? There are (saith one) two by God committed to thy custody, a noble man and a slaue, on this condition that thou shouldest feede the slaue like a captiue with bread and water, and entertaine the Noble man with all prouision befitting his dignity. But thou contrariwise consumeest and kil'st the Noble man with hunger, thirst, and many iniuries; but nourishest the slaue with all dainties and delicacies; whereby making him insolent,

Carnis infirmitas robor spiritui auget et subministrat vires; ita e contrario noueris carnis fortitudinem debilitatem spiritus operari.
Bernar. ser. 19, in cant.

In leuit. lib. 9. Col. 129.

Of the meanes to weaken the flesh.

he becommeth a rebell against his Lord, and rising against him in armes, hurteth, woundeth, and at last killeth him. What then wilt thou answer vnto him, who hath committed both vnto thee? Thou hast shewed thy selfe cruel, who hast not refreshed the noble man the spirit, with the dainties of vertue, with the fat and marrow of deuotion, but hast nourished the contumacious slaue delicately, and pampered the flesh, with gluttony, drunkenness, and the sinfull pleasures of this life. And so it rebelleth against the spirit, wounding, killing and constraining it to become a servant vnto sinne.

¶ *Seet 4.
we must stop all
the passages to
keepe backe pro-
uision for the
flesh.*

But what is the prouision of the victuals which must bee withheld from this our enemy? And from what places and parts is it to be kept backe that it may receiue no benefit by it? To the later I answer first, that the flesh is resident in all the parts and faculties of our bodies and soules, and therefore our care must bee generally and particularly to keepe it from all and euery of them. Now the prouision it selfe which we are to withhold from it, are all the meanes where by it may be nourished and strengthened, and so enabled to resist the spirit. As for examp'e, wee must vse our best indeauour to keepe from our corrupt mindes all sinfull cogitations, and from our phantasies all vaine imaginati-
ons, we must not entertaine wicked deliberations, and vn-
godly counsailes, pernicious errours, and false doctrine, but cut them off, when they are approaching, or cast them out, as soone as they are entred. And contrariwise let vs furnish our mindes in the regenerate part, with holy thoughts, & diuine meditations, with religious counsailes, wholesome instructions, and pure doctrine, concerning God and his will, according as in his word hee hath revealed it vnto vs; following herein the Apostles counsaile, *Set your minde on things above, not on things on the earth.* So let vs keepe out of our consciences all manner of sinne, and and purge them dayly from all dead workes, that we may serue the liuing God; Let vs as much as in vs lyeth preferue them from the hote searing yron of knowne, voluntary and pre-
sumptuous.

Col.33.
Heb.9.14.

Of the meanes to weaken the flesh.

sumptuous sinnes, from vaine excuses of that which is euil, and false accusations for doing good; from the deepe lethargie of carnall securitie, and from the tormenting contraries of terrours and feares, and let vs labour to keepe them pure, peaceable, and tender. Let vs keep or blot out of our memory the remembrance of sinfull pleasures, vnlesse it be to repent of those that are past, and to loath & flee from those which are present and to come; of ribald speeches, obscene iests, iniuries receiued with a purpose of reuenge, with all other lesions of impiety imprinted in them by Satan, the world, or our owne corruption, and let vs write and euen engraue in them all holy documents which out of the word haue bene imparted vnto vs. Let vs preserue our hearts from all vnlawfull lusts, wicked desires, vnruely passions, and vngodly affections, especially from couetousnes, ambition, and carnall voluptuousnes; and labour to haue them fixed and fastened on spirituall and heavenly things, and to be wholly taken vp and constantly possessed with sanctified affections and holy desires. Let vs keepe out from our appetite intemperance, & all desire of excesse, and nourish in it temperance, sobrietie, modesty and chastitie. Let vs preserue our tongues from all corrupt communication, our cares from vngodly and dishonest discourses, our eyes from wanton and wicked objects, and finally our bodies from sloth and idlenesse, effeminate delicacie, excessive sleepe, and all manner of carnall and sinfull pleasures; and contrariwise let vs entertaine watchfulnes, sobrietie, man-like exercises, befitting our spirituall Warfare, & when being too well fed it beginneth to be wanton, let vs keepe it vnder with fasting, watching, and painfull labours.

More especially wee must take heede of such principall sinnes as are the chiete provision whereby the flesh is nourished and strengthened against the spirit, as ignorance of God and his will, whereby the eyes of our vnderstanding being hood-winckt or quite blinded, wee may easily be misled into all the by-waies of sin, infidelity and vnbeliefe, which nourisheth the flesh in all impiety, whilst neither

Col. 3. 1.
Phil. 3. 20.

Pet. 5. 8. 9.

§ Sect. 5.
we must take
heed especially
of some principall
sins which most
strengthen the
flesh.

Of the meanes to weaken the flesh.

belceuing Gods promises nor threatnings, we neither care to please him hauing no assurance of reward, nor to offend and displease him because we doe not feare his iudgements: security, impenitencie and hardnes of heart, then the which nothing more confirmeth the flesh in all wickednesse, because hereby it goeth quietly on in sinne without checke or remorse, and putteth the euill day farre out of sight. But especially wee are to take heede of the loue of the world, and of setting our hearts & affections vpon earthly things. For this will easily weaken the spirit, and quench all the good motions which crosse and hinder vs from the fruition of those momentary and mutable vanities, honours, riches, and pleasures; it will roote out of our hearts the loue of God from which springeth all true obedience; and and thrust vs headlong into noysome tentations and all manner of sinne, which promise vnto vs the satisfying of our earthly desires. And therefore he who wilbe a good souldiour in this spiriteall Warfare, must not intangle himselfe with the affaires of this life, but labour chiefly to please and approue himselfe to him who hath chosen him to be a souldiour. He that will haue heauen for his Citie and countrey, must haue his conuersation there, even whilest he liueth in the world, and if we be risen with Christ, wee must seeke and set our affections on things aboue, and not on things on the earth.

1 Tim. 6. 9. 10. But chiefly let vs flee couetousnesse and voluptuousnesse; For they that wilbe rich fall into tentations and snares, and into many foolish and hurtfull lusts, which drowne men in destruction and perdition. For the loue of money is the roote of all euill. So also wee must take heede of voluptuous pleasures, as surfetting and drunkennes, chambering and wantonnes, lust & vncleannes, sloth and idlenes. For the more we pamper the body, the more wee pine and starue the soule; and no more effectually are these meanes for the fatning of the naturall flesh, then for the strengthening and increasing of sinnefull corruption, and the weakening and wasting of the spirituall part. And this we see in the example of Noab, who giuing libertie to his voluptuous appetite, was overtaken

Iam. 4. 4.

1 Ioh. 2. 15.

1 Tim. 6. 9. 10.

1 Tim. 2. 4.

Phil. 3. 19.

Col. 3. 1. 2.

1 Tim. 6. 9. 10.

Of the meanes to weaken the flesh.

taken with drunkennesse, of righteous *Lot*, whereby the same meanes became not onely drunken but incestuous, and of holy *David* who neglecting the duties of his kingly calling, and giving way to drowisie sloth and idlenesse, was further foyled by his flesh, and drawne to the committing of those shamefull sinnes of adultery and murder. And this is the cause why the Lord so strictly restraineth vs from the immoderate vse of these fleshly pleasures, and so much and earnestly vrgeth, temperance and sobrietie, fasting and abstinence, modestie, sobrietie and painefull labour, in our honest callings, because they are notable meanes to mortifie and subdue our carnall corruptions, and to strengthen the spirit vnto all holy and Christian duties. Euen as with like earnestnesse he forbiddeth the contrary because thereby the spirit is weakened and disabled, and the flesh nourished and strengthened vnto all maner of wickednesse. To this purpose one saith, that as the flesh inioyng quiet rest the spirit faileth and faileth: so contrariwise the flesh being sicke, the spirit inioyeth health. As soft and delicate things nourish the flesh, so those which are high and hard doe aduance the spirit. That is fed with delights, this strengthened & made more vigorous with bitter diet. That is cheished with such things as are tender and effeminate, but this exercised and strengthened with such as are seuer and rough. And againe, as harsh vsage woundeth the flesh, so ouer tender handling doeth weaken the spirit, and as that is wasted and consumed with laborious exercises, so this is pinched with voluptuous delicacy. And this is the reason why when God seeth our impotency in ruling our sensual appetite he tieth our hands and maketh temperance which is so profitable to become a so necessary by withdrawing from vs that worldly plentie, in which he suffereth wicked worldlings to abound and to fatte and pamper themselves to their perdition. Finally, this is the cause why he teacheth vs temperance, not onely by his word but also by his example; for being to feed his beloued Prophet, in stead of seruing men to attend his table, he sent him

Sicut enim carne quiescente spiritus deficit, ita et laborante conualescit &c. Gregor. in 7 psal. preuicem. expla. 3. a. psal.

Of the meates to weaken the flesh.

1 King. 17. 6.

1 King. 19. 6.

Mat. 14. 19.

§ Sect. 6.*We must moderate our selves in the use of things lawfull and incontinent.**Solus in illicitis non cadit qui se aliquando et a licitis caute restringit, Gregor in moral.**Qui enim a nullis refrenat illicitis viciis est et illicitis. August. de utilitate ieiunij tract. 79. Col. 2467.*

his meate by fully raising; and surely they were no great dainties that were of their dressing and providing. And when he would more immediately feast him by his owne hand that he might go forward in his journey, with more strength and chearefulness; he that could haue provided for him all manner of delicacies, doeth onely set before him a cake baked on the coales and a por of water, not regarding the pleasing of his appetite, but having respect onely to the necessitie of nature. And thus when our Saviour Christ would by miracle feast the multitude, he provided onely bread and fish for their chyme by the ground both for their stooles and table; and the grasse for their cloth and carpet; whereas he was as able (if he had seene it as fit) to haue furnished this feast with all manner of dainties, which either water or land could haue yielded vnto him: because hee well knewe that the satisfying of our fleshly appetite, doeth not for the present bring so much pleasure and contentment to the body, as it doeth afterwards grieve and vexation to the spirit.

It is not then enough that we restraints the flesh from things wicked and vnlawfull, whereby it is nourished and strengthened, but wee must also moderate and diet our selues in the use of those things which in their owne nature are lawfull; yea there must not onely be a sober and moderate use of meates and drinke and worldly pleasure, but sometimes also as occasion serueth totall abstinence, for the better taming and subduing of the flesh. So one saith, *that hee onely falleth not in things vnlawfull, who sometimes wisely and warily restraineth himselfe from those which are lawfull.* And *Austine* telleth vs, *that the best way to restraints the flesh from vnlawfull pleasure, is to restraints sometimes from those which are lawfull delights; for he who abstaineth from no delights that are lawfull, is in the next neighbour-hood to those that are vnlawfull.* *Marriage* is lawfull, and *adultery* vnlawfull: and yet temperate men, that they may be far off from vnlawfull adultery, doe moderate themselves in the use of lawfull marriage. Sufficiency in dyet and drinking is lawfull, and drunkenness

Of the manner to weaken the flesh.

kenesse vnlawfull; and yet modest men, that they may be farre
of from the beastly filthynesse of drunkennesse, doe somewhat re-
fraine themselves of the libertie of sodaine. And this is need-
full for vs to doe, because (as another Father saith,) *whilst*
we giue free libertie for our refreshing, we are often deceived
and caried beyond our bounds; and whilst the minde flattereth
it selfe with a conceipt of necessitie, it is allured and deceived
with the will and appetite, &c. And whilst wee doe vniuersally
condiscend to necessitie, we become slaues to our lusts and appe-
tite. And againe, wee are to knowe (saith he) that voluptuous-
nesse doeth so cloake it selfe vnder necessitie, that the most per-
fect man can scarcely discern it. For whilst necessitie calleth
vpon vs to pay our debts to nature, voluptuousnesse doeth satisfie
it lust and appetite; and so much the more securely doeth gluttony
carry vs away with headlong violence, by how much the
more cunningly it conereth it selfe with the honest name of sup-
plying necessitie. And oftentimes in the way of eating, pleasure
stealingly followeth after, and sometime impudently taketh
the way and goeth before; now it is easie to see when pleasure go-
eth before necessitie; but very hard to discern when in our eat-
ing it followeth after.

Yet heere wee are also to take heede of the contrary ex-
treame, namely that wee doe not destroy the body whilst
we in deauour to tame the flesh, nor kill or hurt our friend
whilst we intend war against our enemy, as whe by watch-
ing, fasting & such strict exercises, we so weaken our bodies
that they are disabled vnto all good duties. For as wee are
not so to pamper it, as that it should become a fit slave for
the flesh, so we are not so to afflict and weaken it, as that it
should be made vnfit for the seruice of God. So the same
authour saith, that sometimes whilst wee doe immoderately
withstand our naturall desires, we thereby increase the miseries
of necessitie. And therefore there is a certaine kinde of art of
continency and temperance to be learned, so as wee may not kill
the body, but the corruptions of the flesh. For oftentimes whilst
it is restrained more then is fit, it is weakened and disabled for
the exercise of good workes, and so a man is made vnfit for pray-

sed tape sum
incanti necessi-
tati condescen-
dimus, deside-
rijs des. rumus.
Gregor. moral.
lib 30. cap. 14.

In eodem capi-
te

§ Sect 7.

That we are to a-
void the other
extreame of
hurting our bo-
dies whilst we
go about to tame
the flesh.

Gregor. moral.
lib 30. chap. 14.

Of the meannes to weaken the flesh.

Sape vero dum
in illo hostem
insequimur. et
iam ciuem qd
diligimus truci-
damus, et iape-
dum quasi con-
cuius parcius
ad prælium
hostem nutri-
mus.

Greg moral.
lib. 30. cap. 14.

§ *Selfe.*

*That we must
take from the
flesh the weapons
and armour
whereby it most
preuaileth.*

ing and preaching and such like duties, we lest with indiscreete
bold he would at once choake the inticements to vice. For wee
buye our bodies, giue vs as helpers of our spirituall intentions;
and as in them dwell the provocations to lust and wantonnesse,
so they also are the instruments of well-doing. But oftentimes
whilest in them we pursue an hated enemy, we doe vnawares kill
a beloued friend, and whilest wee spare a friend, we nourish an
enemy to fight against vs.

The last rule is, that we spoyle our enemy the flesh of it
armour, munition and weapons wherewith it fighteth a-
gainst vs; inuitating hercin the pollicy of the Philistins,
who would not suffer their enemies to haue any swords or
speares, nor yet any smithy to forge them in, or smith to
make them; and so shall wee get an easie conquest, when
as our enemy being disarmed and left naked, hath neither
meanes to defend himselfe nor offend vs. Now these wea-
pons are those fiery lustes, and those darts and speares of
temptations, wherewith the flesh encountreth vs, and for-
ceeth vs as much as in it lyeth to commit sinne, either in our
thoughts, words or actions, of which we are to deprive the
flesh by taking away the matter whereof they are made,
and all occasions and meanes of them, as neare as wee can.
Or if we cannot prevent their making, yet if it bee possi-
ble, wee are to wring these weapons out of our enemies
hand, and to turne the point and edge of them against him-
selfe, by taking occasion from these temptations to the
committing of sinne, of performing some holy duty con-
trary vnto it. As when it encountreth vs with wicked
thoughts, to take occasion thereby of exercising our
selues in diuine and spirituall meditations; when it prouo-
keth vs to corrupt and sinnefull speech, which either tend
to Gods dishonour, to the disgrace of our neighbour, or
wounding of our owne soules, that wee take occasion by
this temptation, to vtter some godly and whole some dis-
course, tending to Gods glory and the edification of the
hearers. And finally when it tempteth vs to any euill acti-
ons, to take occasion thereby of being more forward vnto
all

Of the meanes to weaken the flesh.

all religious duties, and more zealous of good workes. Or if wee haue not power enough then to pull these weapons out of our enemies hand, then must wee vse all diligence and good meanes, whereby we may breake the point and blunt the edge of them, that they may not pearce & wound vs, or at least so to arme our selues with the Christian armour, especially the shield of Faith and sword of the Spirit, that by the one wee may beare of these fiery darts and cruell blowes of temptations, and by the other beate backe our enemies and put him to flight. And being all wayes thus well appointed, let vs continually stand vpon our fence, watching with a quicke and vigilant eye, on which side or part our enemy striketh at vs; whether on the right side with temptations of prosperitie, or on the left side with temptations of aduersitie and affliction; whether it assaulterh our head with errors and heresies, or our hearts with vnlawfull lustes; our eares with rotten and corrupt speeches, or our eyes with wanton and wicked objects, that as soone as we obserue to what part the blowe is intended, we may instantly cast the shield of faith betweene it and vs, and (according to the example of our Sauour fighting with the diuell) make a contrary thrust or blowe against our enemy, and so not onely defend our selues, but also offend him by wounding, foyling, or putting him to flight. And all these are required by the Apostle in our conflict against our spirituall enemies. As first that wee should be sober, pining and famishing them, by withdrawing all prouision of foode whereby they should be nourished; then that hauing on the whole Christian armour wee should keepe watch and ward, that wee be not surprisid on the sudden, nor receiue any wounds for want of vigilancy; and lastly that wee should resist them stedfast in the faith, which if wee doe they will not stand to it, but betake themselves to a shamefull flight.

1 Pet. 5. 8. 9.

1 am. 4. 7.

Of the meanes whereby we may subdue the flesh.

CHAP. XVI.

Of other meanes whereby the flesh may bee subdued and overcome.

§ sect. 1

*We must keepe a
narrow watch
ouer our selues
and ouer our e-
nemies*



Ow hauing thus farre proceeded in the withdrawing of all meanes whereby the flesh is nourished and strengthened, we must not rest heere, but in the next place vse all good meanes whereby it may bee subdued and overcome. And first of all we must keepe a narrowe and diligent watch ouer our selues, and ouer our enemye, not onely to preuent all occasions whereby it may circument and surprise vs at vnawares, but also that we may take the fittest opportunities, and best aduantages for the killing and crucifying of all our fleshly lustes. And this carefull watch is most necessary, for in this life wee get not a full conquest ouer the flesh, but after we haue gotten the better in many conflicts, haue put it to shamefull flight, wounded, weakened it, and brought it in subiection, as a captiue and bond-slave, yet still it is plotting and practising new treasons. For the atchiuing whereof it hath great aduantages; for it not onely lyeth about our Citie walles, but euen in euery secreete corner of our streetes, and no sooner doe our forraigne enemies the diuell and the world besedge and assault vs, but presently this lurking traitor is ready to open the gates of our soules, and letting them in, to ioyne with them to worke our ouerthrowe. In which regard who would not appoint a continuall centinell, and keepe a very narrow watch? who would giue any place to carnall securitie, and carelesly sleepe in the midst of these daungers? who can walke securely among serpents and scorpions, and rest quietly in his bed when the enuious man watcheth about his house with a purpose to fire and burne it? Heere in this world is no place or safetie, and therefore let there be no time for securitie. Wee shall be onely safe in heaven when

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when as we shall haue a full and finall victory ouer all our enemies; and therefore let vs not bee retchlesse on earth, but let circumspection and watchfulnesse accompany vs euen vnto heauen gates, not onely beginning but working out our saluation with feare and trembling. Phil. 2. 12.

Now this watch as it must be kept at all times, so also in *§ Sect. 2* all things; for euen one gate of the Citie vnguarded, is sufficient to let in an whole army of enemies, though all the rest be carefully watched; and therefore following the Apostles exhortation vnto *Timothy*, wee must watch in all things. *That we must keepe this watch in all things.* 2 Tim. 4. 5.

For it is not enough that wee keepe this watch about things, simply and in their owne nature euill, that we may auoide them, but euen in things indifferent, that wee doe not abuse our Christian libertie vnto sinne; yea in those actions which are in their owne nature good, that we may doe them in a good manner and to a right ende, least otherwise they be turned into sinne. For example we must keepe this watch ouer our selues when we heare the word, according to that of our Sauiour; *Take heede how you heare*; least through our secure retchlesnesse wee heare without reuerence and attention, without care to treasure it vp in our hearts or to practise it in our liues. So we must keepe this watch ouer our selues when wee pray, least our mindes being caried away with wandring thoughts, wee call vpon God with deceiptfull lippes, our bodies being present, but our hearts in the meane time farre from him. So likewise our Sauiour warneth vs to take heede when we giue almes, because wee are in daunger to bee tainted with pride, and to ayme at the applause and praise of men. Mat. 6. 1. 4

Now if there be such neede of watchfulnesse, when as wee are exercised in the duties of Gods seruice, and in the best actions which we performe, then how much more in the vse of things indifferent which become sinfull if they bee not vsed with much caution and moderation? how much more when wee intermeddle with worldly affaires and earthly things, which like birdlime are apt to defile and intrap vs, and are commonly vsed by Sathan, the world and our owne corrup-

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corruption, as snares and nets to intangle and catch vs, and as baits to couer the hookes of sinne, which will mortally choake vs, if we swallow them downe, vnlesse we cast them vp againe by vnfeined repentance.

§ Sect. 3.

*That we must
keepe this watch
ouer all the fa-
culties and parts
of our soules &
bodies.*

And as wee must keepe this watch in all things: so ouer all the parts and faculties of our bodies and soules, especially ouer our senses which being the gates of our soules, doe either let in, or keepe out both our friends and enemies; and therefore these gates must bee well watched and strongly guarded, seeing wee haue so many forraigne enemies who besiedging vs, doe watch a'l opportunities of getting entrance, and so many secret traytors within vs, which are daily and hourly ready to open these gates & to betray vs into their hands. Thus wee must watch ouer our eyes, that they doe not wander after wanton and wicked objects, and with *Iob* keepe them vnder couenant, that they do not by lustful glances betray vs into the hands of our enemies.

Iob. 31. 1.

And before we walke abroad and looke into the world we are to forecast the daungers which may come by giuing them their full liberty to wander after vanities, that we may preuent them. And because our owne prouidence is not sufficient without Gods assistance, we are to pray with *Dauid*, that hee will turne away our eyes from beholding vanities.

Psal. 119. 37.

Neither are wee to take lesse care in watching ouer our eares, because they beeing the instruments of the most learned sense, & the conuair pipes to conueigh vnto our minds all notions and instructions, either good or euill, therefore we must take heed how we heare, and what we heare, whether the language of Canaan for our edification and instruction, or the voice of the Serpent, Dragon, or bewitching Syren, tending to corrupt, poyson and destroy vs; whether it be sauoury communication powdered with the salt of spirituall wisdom, which ministresh grace vnto the hearers, or wanton iestes, scurrilous speeches, vicked blasphemies, backbiting and slanderings with such like euill words, which if wee giue them admittance, will, as the Apostle telleth vs, corrupt good manners. We

Col. 4. 6.

1 Cor. 15. 33.

must

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must hauing gotten the victory ouer our enemies, like the *Giliadites* take all the passages, and strongly guard them *Iud. 12. 6.* against them, and if those who goe by, giue vs the watch word, wee may giue them entrance; and if they speake plainly the language of our spirituall and heavenly cuntry and pronounce *Shibboleth* let them passe as friends, but *Pro. 23. 2.* if they say *Shibboleth* and by their lisping language, appeare to be our enemies, let vs not onely slay them from entering, but wound and slay them. Thus also must wee set a straight watch ouer our taste and appetite, least giuing liberty vnto it, our spirituall enemies preuaile against vs and drawe vs to intemperance and excelsse in dyet. And this counsell the wise man giueth vs; *Prov. 23. 2.* *Put (saith hee) a knife to thy throat (sitting to eat with a ruler) if thou be a man giuen to appetite; Be not desirous of his dainties, for they are deceitfull meate.* Which temperance if we vse, it will be vnto vs a wall of defence to preserue vs against the assaults of our spirituall enemies. Whereas contrariwise, if we doe not rule our taste, and bridle our appetite, we shalbe like vnto a Citie, whose wals being broken downe is made an easie *Pro. 25. 28.* prey, & lyeth open to the spoyle; as the wise man speaketh.

With no lesse diligence are wee to set a carefull watch ouer our tongues which the flesh abuseth as a notable instrument of all euill, and as a razour and sharpe two edged sword, not onely to wound our neighbours, but also our owne soules and consciences. Whereof we haue an example in *David*, who resolued with himselfe, to take heede vnto his wayes, that hee might not sinne with his tongue, and to keepe his mouth as with a bridle, that his tongue might not passe it bounds and take vnto it selfe licentious liberty. Which if *David* had neede to doe, whose tongue and heart were continually prepared to praise the Lord, how much more had wee, who are apt to vtter so much vanity and lyes? If he found it necessary, who call his tongue his glory, because it was such a notable instrument of glorifying God, why should not we much more, who haue iust cause to call our tongues our shame, because they vtter so

§ Sect. 4.

That we must keepe a speciall watch ouer our tongues.

Psal. 39. 1.

psal. 108. 1.

Psal. 57. 8.

Of the meanes whereby we may subdue the flesh,

Pfal. 34. 13.

pro. 18. 21. &
13. 3-

& Chap. 21. 23

Pfal. 52. 4.
Rom. 3. 13.

Iam. 3. 5 6. 7. 8.

Iam. 3. 2.

Iam. 1. 16.

many vaine and euill speeches, whereby his holy name is much dishonoured? But that this necessitie of keeping a strict and narrow watch ouer our tongues may better appeare, let vs further consider, first that God requireth it, & so binderth vs to this duty vpon our allegiance vnto him; according to that of the Psalmist, *Keepethy tongue from euil, and thy lips from speaking guile*; where is required not onely that we doe not speake euill, but that wee keepe our tongues vnder a narrow watch, that wee doe not speake it. Secondly, consider that this narrow watch is of great importance in respect of that power and potency which is in the tongue to draw vs to good or euill, life or death, according to that of the wise man: *Death & life are in the power of the tongue, and they that loue it shall eate the fruit thereof*. In regard whereof he saith in another place, that *he who keepeth his mouth keepeth his life: but hee that openeth wide his lips shall haue destruction*. And againe, *Who so keepeth his mouth and his tongue, keepeth his soule from troubles*. Thirdly, the naturall malicioulnes of this little member should make vs to watch ouer it with great care, for as the Psalmist, and the Apostle Paul, describe the effects and fruits of it. *It deuisseth mischief and like a sharpe razor worketh deceptfully, it speaketh deceipt, and loueth to lye rather then to speake righteousness; it delighteth in denouncing words, it cutteth as a sword, and the poison of Aspes is vnder the lips*. So the Apostle James telleth vs that the tongue as much needeth restraint, as an vnruely horse the bridle; and compareth it to the Helme of a ship which beeing litle turneth about the whole body, and to a fire inflamed by he'l and sitting on fire a whole world with wickednesse, affirming that it defileth the whole man, that it is hardly tamed beeing an vnruely euill full of deadly poison. Finally, let vs consider that Christian perfection consisteth in well ordering of the tongue; *For if any man offend not in word, the same is a perfect man, and is able to bridle the whole body*. Whereas on the other side though we seeme neuer so religious, yet if we do not bridle our tongue, wee deceiue our owne hearts, and our reli-

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religion is vaine; as the same Apostle pronounceth. Now in this our watch wee are to keepe our tongues from euill speaking, whether it be such impious words as are directly darted against Gods owne Maieitie, by blaspheming his holy name, prophaneing his word and ordinances, scorning and abusing his workes and creatures; or such dishonest and vniust words, as are vttered to the prejudice and hurt of our neighbours, as by infecting and poysoning them with scurrilous iests, ribaldry and such corrupt and rotten communication, or taking away their goods or good name by lying and obtrudation, backbiting and slandering. The former whereof the Apostle forbiddeth: *Let no corrupt communication* (saith he) *proceede out of your mouth, but that which is good to the use of edifying, that it may minister grace* Eph. 4. 29. *unto the hearers*; the other in the ninth commandment, *Thou shalt not go vp and downe as a tale-bearer among the people*; like vnto a pedlar which carryeth his pack from house to house, venting here a little and there a little vntill at length hee hath vttered all his wares. And the Apostle disswadeth it by a waighty argument: *Speake not euill* (saith he) *one of another, brethren: hee that speaketh euill of his brother, and iudgeth his brother* Iam. 4. 11. *speaketh euill of the law and iudgeth the law*; namely, by doing that which it forbiddeth and condemneth. Secondly, wee must containe them from idle speaking and consequently from much speaking; for if we speak much, we can hardly keepe our selues from speaking vainely and to little purpose, and by venting vanities, we shall easily be brought to set our tongues on sale to speake also that which is wicked and euill. And therefore the wise man telleth vs, that *in the multitude of words there wanteth not sinne*, and that *in this respect he that refraineth his lips is wise*. And againe, that *he who hath knowledge spareth his words, where as with a foole is much babling*. That *euill a foole when hee holdeth his peace is counted wise, and he that shutteth his lips is esteemed a man of understanding*. Now that we may thus refraine our tongues from much babling and idle speaking, let vs remember

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Mat. 12. 36

§ Sect. 5.

That about all other parts we must keepe this narrow watch ouer our hearts.

Pro. 4. 23.

Ier. 17. 9.

Luk. 8. 45.

Mat. 23. 12. 19.

that fearefull saying of our Sauour, namely that euery idle word that men shall speake, they shall giue account thereof at the day of iudgement, and this will make vs carefull to speake then, when as our speech is better then silence.

But about all other parts wee are with greatest care to guard our hearts, and to set a strickt and strait watch ouer them, according to the counsell of the Wise man: *Keep thy heart with all diligence, for out of it are the issues of life.* And this is most necessary first because about all other parts it is most cunning and crafty, according to that of the Prophet: *The heart is deceitfull and wicked above all things: Who can know it?* And therefore as wee are carefull to keepe a vigilant eye when as wee haue to deale with a cunning couzener, or deceitfull thiefe, and keep a narrow watch ouer subtle and pollicque traytors, who are still ready to spy all opportunities to betray & deliuer vs into the hands of our malicious enemies that seek our liues and in-deauour to spoyle our goods: so must wee deale with this couzener, thiefe and traytour which doth intend nothing more then our vtter ruine and destruction. Secondly, because it is the chiefe Monarch and commaunder in this little world of man, which ruleth and commandeth all the other parts; It is their guide and captaine which leadeth and directeth them in all their courses; It is like the *primum mobile* which moueth all the interiour spheares, and the first and chiefe wheele in the clocke which setteth all the rest on going. It is the spring and fountaine of al our thoughts, words and actions, which being defiled defileth them, and being purged doth communicate vnto them its purity and cleanness. For according to the direction of the heart, the tongue speaketh, the hand worketh, the eye seeth, the foote walketh. *A good man out of the good treasure of his heart (saith our Sauour) bringeth forth that which is good, and an euill man out of the euill treasure of his heart, bringeth forth that which is euill: For out of the abundance of his heart his mouth speaketh.* And againe: *Those things which proceede out of the mouth, come forth from the heart, and they defile the*

man.

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man For out of the heart proceede euill thou;hts, murders, adulteries, fornications, thefts, false witness, blasphemies. And therefore it needrely concerneth vs at all times, in all places, and vpon all occasions, in our mirth and in our mourning, in our prosperity and in our affliction, when we are alone, and when we are in company, in our abstinence and in our eating and drinking, in our painefull labours and in our honest recreations, in our dealings which wee haue with God, as hearing, reading, meditating, praying, receiuing the sacrament; and in our commerce and affaires with men, talking, walking, buying, selling, in those actions which we performe abroad, and those which are done by vs in secret in our owne houses and priuate chambers, that wee keepe a narrow watch over our hearts, that they bee vpright with God, honest, iust and mercifull towards our neighbours, pure and holy, sober and temperate towards our selues, least they be surprised and overtaken with the tentations of the Diuell, the world and our owne flesh, and being corrupted and mislead doe defile and mis-guide all o-ther powers and parts. And seeing our owne watchfulness is not sufficient, because they are so wilie and subtil that we cannot knowe them, and so stubborn and rebellious that wee cannot rule them, let vs continually pray vnto the Lord, who alone searcheth the heart and reins, and ruleth and turneth euen the hearts of Kings like the riuers of waters, that hee will keepe a strait watch ouer them, and taking them into his hand will rule and guide them, so as they may bee alwayes subiect vnto his will, that so with themselues they may bring all our other faculties into this sauing subiection; that hee will cause them to loue that which hee loveth, to loath that which hee hateth, and to flee that which hee forbiddeth, and to doe that which hee commandeth. Let vs earnestly desire him with the Prophet David, that hee will apply our hearts vnto his testimonies and not to conuouersesse; that our hearts may bee sound in his statutes, that so wee may not bee ashamed; that he will create in vs cleane hearts, and renew a right spirit.

Mat 15. 18. 19.

15. 18. 19.
15. 18. 19.
15. 18. 19.
15. 18. 19.
15. 18. 19.

15. 18. 19.
15. 18. 19.
15. 18. 19.
15. 18. 19.
15. 18. 19.

Psal. 141. 3. 4. 5.

Psal. 119. 36.

Psal. 51. 10.

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psal. 86. 121

§ Sect. 6.

*That we must
keepe this
watch in our
spirituall ar-
mour.*

*within vs; and because they are naturally flitting and remo-
uing, that he will knit them fast vnto him, that we may alwaies
fear his name.*

And thus you see what is the Christian watch ouer our enemy the flesh: Now we are further to consider, that wee are not to watch vnweaponed and disarmed, but as wee are to haue our compleate armour on our heads and backs, so especially the shield of faith and sword of the spirit in our hands, that we may be ready to assault the flesh and the lusts thereof, as soone as euer they appeare and approach towards vs, sometimes beating them downe, wounding and killing them with the terrible threatings of the law; and sometime piercing & thrusting them through, or beating them backe and putting them to flight with the sweet promises of the Gospel, encouraging vs to a godly life, & the remembrance of Gods loue in Christ, & what our sweet Saniour hath done and suffered, to free vs from our sins. Yea we must not onely in some generall manner vse this sword of the spirit against the flesh and our sinfull corruption (as it were) in the whole lump; but we must draw it out, and fight with it against euery particular lust, when it setteth vpon vs. As when it withdraweth vs from the seruice of God, to the seruice of Sathan and the world; let vs withstand the tentation, by remembering that wee are bound by Gods law to worship and serue him and no other; and that wee are purposely redeemed by him, that we should worship and serue him in holinesse and righteousness all the dayes of our liues. When it moueth vs to neglect good workes, let vs remember, that wee are Gods workmanship created vnto them; that hee hath therefore purged vs, and made vs his peculiar people, that we might be zealous of good workes. When it perswadeth vs to deferre our repentance, let vs remember, that we are commanded to remember our Creator in the dayes of our youth; and that euen to day we must hearken vnto Gods voice, and not harden our heares. When as worldly lustes doe set vpon vs, let vs remember; that the amitie of the world is enmitie with God, and that whosoener maketh himselfe a friend to the world doth

Exod. 10. 3.

Deut. 6. 13.

Mat. 4. 10.

Luc. 1. 74.

Eph. 3. 10. 1. 139

Eccle. 12. 1.

Psal. 95. 7. 8.

Iam. 4. 4.

in

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in the very act, make God his enemy; that we must not love the world, nor the things of the world, for if any man love the world, the love of the father is not in him. When the lusts of pride do assault vs, let vs call to minde, that God resisteth the proud, but giveth his grace to the humble; that a mans pride shall bring him low, but honour shall uphold the humble in spirit; that the heart of a man is haughty before destruction, and before honour is humilitie. So when the lusts of covetousnesse doe fight against our soules, let vs beate them backe and foyle them by the sword of the Spirit, calling to minde, that Godlinesse with contentment is the greatest gaine, and that the love of money is the roote of all evill. That we haue an expresse charge from God, to haue our conversation without covetousnesse, and that we should be content with such things as we haue, having this gracious promise from him, that he wil never leave vs nor forsake vs if we still depend vpon him. And thus must wee with the sword of the Spirit, giue every other speciall lust, speciall blowes and vvounds, that they may bee foyled and get no strength to preuaile against vs. Yea not onely are wee thus our selues to drawe out this spirituall sword, but also in the publique ministerie of the Gospell, wee are to lay open and naked all our sinnefull lusts to those powerfull blowes and thrusts which Gods Ministers by the Word shall make against them, suffering meekely the vvord of exhortation, admonition and reproofe, and by diligent application bringing it home to our owne hearts and consciences, for the vvounding and killing of all our sinnefull corruptions.

Ioh. 2. 15.

1 Pet. 5. 5.

Pro. 29. 23. &

18. 12.

1 Tim. 6. 6. 10.

Heb. 13. 5.

Ezek. 16. 63.

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CHAP. XVII.

Of two other rules to bee observed of those who would subdue the flesh.

§ Sect. I.

The third rule is
that we withstand
the flesh in all
the occasions and
meanes of sinfull
lusts.

Chrysost. ad
pop. Antioch.
Hom. 15. T. 5.
Col. 141.



THE third rule in resisting and assaulting of the flesh is, that we withstand it in all occasions which it taketh, and meanes which it useth to preuaile against vs, and that wee doe with equall care auoide and shunne them, as wee doe the sinfull lusts themselves, or the wicked actions vnto which they doe incline and tempt vs: To which purpose one saith, that this shall be vnto vs the occasion of the greatest securitie, if we will not onely carefully see sinnes, but also the meanes whereby they doe supplant vs &c. For as he who goeth vpon the edge of a steepe and craggie Rocke, though hee falleth not, yet with feare trembleth, and so falleth through his trembling: so hee who leaueth not sinne aloofe and farre off, but approacheth close to the brinke of it, hath iust cause to lye in feare, seeing he is apt often to slip into it. He that feareth death, if he be wise, he will not drinke poyson, nor thrust himselfe into needlesse and dangerous quariels, nor expose his person to any other perils, which threaten his destruction. Hee that would preserve the riches which hee loveth, will not entertaine occasions of needlesse expences, much lesse will hee suffer his doores to stand wide open in the night, or inuite knowne theeves to lodge with him; and hee who would not haue his house burned will not bee so foolish to bring and leaue fire carelesly in the reome where is store of flaxe gunpowder or such like matter as is combustible. How much greater care therefore become he it vs to vse to withstand all meanes and occasions of sinne vnto which our corrupt natures are so much inclined? For if wee be so frayle and weak through our corruption, that of our selues we are prone to fall, vvhens as there is no outward meanes or occasion to moue vs thervnto; how much more

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more shall wee bee ouertaken and foiled with our fleshly lusts, when as their objects doe present themselves, and both time, place and company inuite vs to embrace them, and offer all opportunitie of inioying our sinfull pleasures. Especially considering, that by expoling our selues to these needlesse daungers we doe tempt the Lord, and moue him to giue vs ouer to our owne weakenesse and to the malice of our spirituall enemies, that so by our fallies and lamentable experience of our foole-hardinesse, we may for the time to come be more wise and wary. He therefore who would withstand the flesh tempting him to idolatry, must auoide the meanes and occasions which bring vnto it, as wil-worship, superstition making of images for religious vses, company and alliance with idolaters; for though hee were as wise as *Salomon* himselfe, yet if he auoide not these meanes and occasions he will be ouertaken with this sinne. He that will resist the flesh tempting him to murder, must also auoide vniust anger, reuiling speeches, needlesse quarrels and desire of reuenge, wherewith the heart being enraged, will excite also the hand to the shedding of blood. He that will resist the flesh prouoking him to commit fornication, adultery or other vncleannesse, must turne away his eyes from beholding vanitie, and keepe them vnder couenant, that they looke not with wanton glaunces vpon a woman; *Iob. 31. 1.* and shut his eares against filthy communication and obscene jests, which wicked men as the bawdes of the diuell and the flesh, doe vse to defile our hearts and allure vs vnto sinne. And this is the reason why the Apostle hauing forbidden fornication and vncleannesse, doeth in the next place forbid the naming of them, together with filthy and foolish talking, and dishonest and scurrilous iesting, which are the meanes and occasions of those sinnes. For if *Dauid* giuing himselfe to ease and sloth and suffering his eyes to gaze on strange beauty, was ouertaken and foyled by his sinfull flesh, how shall wee stand and get the victory ouer our fleshly lustes, if we giue them the aduantage of meanes and opportunitie? Thus he who would not hearken vnto the

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the flesh soliciting him to theft & sacriledge, must not with *Achan* cast a lusting eye vpon the wedge of gold and Babilonish garment; nor looke vpon his neighbours vineyard with a greedy desire to haue it from the owner, though it were vpon a iust price; seeing if hee cannot thus preuaile hee is ready in the next place which *Ahab* to wrest and wring it from him with wrong and cruelty. In a word if wee would resist the flesh tempting vs vnto any sinne, let vs not entertaine the meanes and occasions of them, when it offereth them vnto vs. But principally let vs auoide the societie and company of wicked men, which are the diuels brokers, and the fleshes bawdes to sollicite vs vnto all euill. For though they doe not finde vs like vnto themselves, yet if we consort with them, they will make vs such, like vnto those who being tainted with the plague or leprosie, which are ready with their contagion to infect those who being sound doe keepe them company. So the wife man telleth vs. *Hee that walketh with wise men shall be wise, but a companion of fooles shall be destroyed.* And the sonne of *Syrach*; *He that toucheth pitch shall be defiled therewith: and he that hath fellowship with a proude man shall bee like vnto him.* And therefore *Dauid* hauing resolved to keepe Gods lawe, doeth first banish from him euill company; *Away (saith he) from mee yee wicked, I will keepe the Commandements of my God.* And thus the Apostle forbidding the workes of darkenisse, doeth vse this phrase, that we should haue no fellowship with them; implying that if wee keepe company with the workers of iniquitie, wee should hardly restrain our selues from their workes and actions. Now if any shall pretend, that it is a thing of too great precisenesse and stricktnes, yea of difficultie and impossibilitie to auoide these meanes and occasions, or to bridle our appetite and carnall lustes from seeking after them; let such knowe that if we cannot restrain them from these occasions and meanes, which oftentimes in and for themselves are not much desireable, much lesse shall they be able to restrain and curbe in their vnruely lustes when as they haue

PRO. 13. 20.

Eccle. 13. 1.

PSAL. 119. 115.

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haue once gotten the aduantage of these opportunities, and when being mad and headstrong in themselves, they haue these goads and spurres in their sides to pricke them forward.

The fourth rule for the resisting of the flesh is somewhat like the former, namely that we withstand the first beginnings of sin, and labour to quench our fiery lusts when they are first kindled in vs. As soone as sinne appeareth to bee sinne, and maketh vnto vs the least shewe of euill we must presently flee from it, according to that of the Apostle; *Abstaine from all appearance of euill.* For being the spawn of the olde wilie serpent it resembleth the father in subtiltie, pressing first to get in the head, and then easily gliding in with the whole body. So Hierom. *The diuell (saith he) is a slippery serpent, and if we doe not keepe out his head, that is, his first suggestions, it is not to be doubted, but that hee will stealthily slide into the most secrete corners of the heart.* Hence it is that the Apostle Iude requireth, that wee should bee so farre off from giuing entertainment to this enemy our sinfull corruption, that we should not suffer his weedes abide in our sight; and so farre from louing the body of sin, that we should hate the garmets which are spotted with it. For if we giue sin an inch, it will take an ell; it knoweth better how not to beginne, then hauing begunne to make ende; and with more ease may we keepe it from entring into the outmost suburbs of our soules, then hauing comethus farre, to stay it from going on into the very hart of the Citie. At the first perhaps it will seeme maidenly and modest, and not come in before it haue knocked at the doore of our conscience, but if we giue way to it and doe not shut it out with bould and barre, it will quickly growe familiar and rush suddenly vpon vs without giuing vs any warning. To this purpose one saith, *that a man though othertwise wicked, before he hath committed sinne, commeth more slowly to the worke of wickednesse; but when he hath done it, he is afterwards more ready for euery sinnefull worke.* Herein like vnto a beast which though he be naturally sauadge, yet if he be not prouoked

§ Sect. 2

The 4 rule that we resist the flesh in the first beginnings of sinne.

1 Thes. 5. 22.

Hierom. in Eccl. 9.

Iud. 21. 23

Chrysost. in mat. 4. Hom. 6. T. 2. c. 797.

will

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not easily set vpon a man ; but hauing once killed a man or beast, and thereby gotten a tast of his blood, he is now so fleshed, that no sooner doth he see a man but without any delay he presently flieth vpon him. Let vs therefore take neede least wee tast of sinne, for though we haue now no great stomacke to it, yet as it fareth with vs in our corporall dyet, so heere wee shall finde, that one bit will drawe on another, vntill at last we euen surfet of sinne, and take more paines and griefe in getting it vp, then euer wee tooke pleasure in swallowing it downe. It is of the nature of sweete meates to our carnall appetite, which deluding and bewitching vs whilst they please the pallet, doe make vs to eate too much before we euer thinke that wee haue enough, and so become loathsomely bitter in the digestion, which were but too pleasant in the eating. From which daunger if wee could be secure, our best way were not to tast them, for much more easie is it to abstaine altogether, then hauing eaten a little to restraine our carnall appetite from eating more; and a much surer course were it for our spirituall estate, to haue no dealing with sinne, then to breake of the bargain when as wee haue receiued the least earnest. Exhort one another daily (saith the Apostle) while it is called to day, least any of you bee hardened through the deceitfulnesse of sinne. Implying that the flesh is a wily enemy, which if it be not denied in the very first motions, will more & more grate vpon vs, vntill by often actes it bring vs to a custome of sinning, and allure vs to proceede from one degree to another, till at last wee growe to a habite of wickednesse, and haue our hearts so hardened and our consciences scared, that we are now fit instruments for all impietie.

Heb. 3. 13.

§ Sect. 3

The longer we deferre the fight the more difficult and doubtfull we make the victorie.

If then we would get the victory ouer our sinfull lusts let vs prevent them with our speede, take them vnprovidded, and set vpon them before they are aware; for so much the more difficult and doubtfull wee make the conquest, by how much wee are more slacke and slowe in setting vpon our enemies. If wee take them as we lye scattered, and single out our fleshly lust by one and one as they appeare

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appeare vnto vs, we shall easily ouercome; but if wee giue them time to muster their forces, and to march against vs in huge multitudes, like a well ordred army, we shall neuer be able to withstand their power. It is our best course here to vse *Pharaoh* his pollicie (not fearing in this kinde the censure of tyranny and cruelty) designing our fleshly lusts to bee drowned in the waters of repentance, as soone as they are borne, if we cannot hinder them from being conceived; for otherwise they will increafe vpon vs and grow too strong for the natiue subiects of the spirituall kingdom. If we would imitate wise warriours we must labour to keepe these mightie enemies from setting foote in our country, or from shooting an arrowe or bullet into our Citie; But if at vnawares they haue approached, planted their ordinance and made a breach in our walles, wee must either countermure against them, or blowethem vp when they make their assault, or stand in the breach and fight valiantly against them; for more easily shall wee repell them and keepe them from entrance, then expell them and driue them out when as they are entred; with lesse paines and daunger shall wee keepe them out of the gates or breach of the wall, then being entred from comming to the marketplace and making themselues maisters of the whole Citie: we must destroy sinne in the first corruption, and choake and smother corruption in the heart, as it were, in the wombe, not suffering it to receiue birth and breath in our words and actions, that so that which bred it may also entombe it; for if we suffer it to liue it will receiue growth and strength to our perdition, seeing (as the Apostle telleth vs) *When lust hath conceived, it bringeth forth sinne, and sinne when it is finished, bringeth forth death.* So that our sinfull lustes are a viperous brood, which if wee let them liue after they are conceived, will eate out the belly in which they are bred. They are of the cockatrices kinde, which must be crushed in the shell, seeing if wee spare them till they be hatched their very sight will be fatall vnto vs. At leastwise, if through our negligence they haue had their birth.

Pro. 4, 23.

Iam. 1, 5.

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birth and being yet let vs not suffer them to come to their growth and strength, least prouing too hard for vs, we be forced to giue them lodging, because wee want power to thrust them out of doores. And therefore let vs dask this Babilonish brood against the stones whilest yet being in their swath-clouts they are vnable to make resistance. *Let vs obserue well (saith Augustine) the serpents head, that we may giue it mortall wounds or keepe it from entring and gliding into our hearts; and what is the head of the serpent, but the first suggestion and temptation unto sinne? wee must deale with the flesh, as Cyprian would haue vs to deale with the diuell, seeing it is his child and much resembleth the wicked father. Withstand (saith he) the diuels first alluring suggestions, neither let vs cherish the snake, least within a while it growe to a serpent.* The motion of sinne is but too too naturall, and therefore it is our best counseil to stoppe it at the first, when as it is but slow and weake, whereas the longer it lasteth, the more it increaseth in strength and violence. It is an exorbitant and vnlimited euill which admiteth of no bounds, if we let it haue full libertie to enlarge it selfe; and (like *Elias* cloude,) though at first it seeme so small, that it can scarcely be discerned, it will extend it selfe to such a largenesse, that it will hide from vs all our heauenly hopes, and let vs haue no warmth nor comfort by the light of Gods countenance.

Caput serpentis obserua quod est caput serpentis: prima peccati suggestio. Augustin in psal. 103. T. 8. cap. 1212.

Diaboli primis titillationibus obuiandum est, nec coluber foueri debet donec in serpentem formetur Cyprian de Ieiunio.

§. Sect. 4.

That if we doe not withstand the first assaults of the flesh we are not so wise as worldlings in their generation.

O then that wee were as wise for our soules, as wee are wise in our generation about the things of the earth. For who hauing fire cast into his bosome, will not as soone as he discerneth it presently cast it out? who is not ready with all speede to quench it when as it first taketh hold of his house? and what folly and madnesse would wee thinke it, if any should let it alone because the fire is but new begun, supposing that it may more conueniently bee quenched when it is increased to a great flame? wee cause our garments to be mended when the rent is but small, because it will then be both best and most easily done, whereas if we let them alone, euery thing catcheth hold, and will by in-

crea.

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creasing the rent spoyle the vesture. If the waters haue made a breach in the bankes, wee thinke it our wisdom presently to mende and make it vp, and if we spy a leake in our shippe we presently stop it, and doe not stay till it be ready to sinke with water. And why should we then suffer our sinfull lustes to burne in our breasts, and not rather cast out this hellish wilde-fire as soone as wee perceiue it hath enflamed. vs? why should wee not bee as carefull for our soules, as we are for our houses, and with all speede extinguish the flames of carnall concupiscence, as soone as they are kindled, when as we may doe it with more ease and farre greater safetie and securitie. *The least sparke* (saith one) *groweth in time to a great flame, and oftentimes the seede of the viper hath destroyed a man.* And therefore knowing this; let vs flee and shunne the least fault, seeing though it be small, yet it will become greater if we suffer it to goe on. A small error and digression in the beginning of the way, becommeth great in the ende of the iourney; and whereas when wee begin to erre out of the right path into some by-way, wee might recouer soone our error by returning backe or crossing ouer to the way whence we so lately digressed; if we hold on, the longer we trauell (like the lines in the circumference drawne from the center) the further we shall be from the right ende of our iourney; and so our error will not be amended without great trauel & labour. O why doe we not then presently mende the rents, which sinnes newly committed haue made in our consciences, seeing being thus torne and tottered, new sinnes will more easily catch hold, and make them farre worse then they were at the first? why should not wee make vp the breach when it first appeareth, but suffer it still to bee more and more increased, vntill wee bee overflowed and drowned with a flood of wickednesse? and why should we not presently stoppe the leakes which sinne hath made in the shippe of our soules, but put it off to the time of sicknesse and death, when as being full of all impiety wee are ready to sincke into the gulfe of Hell? Excellently speaketh *Augustine* to this purpose;

Vel exigua scintilla flammam ingentem accendit et hominem saepe numero viperæ semen perdidit. &c.
Nazian, in sent.

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August. de tem.
pore serm. 8. 8.
T. 10. c. 785.

pose; As soone (saith hee) as any sinnes haue stollen vpon and surprised vs, let vs presently take care to cure the wounds of our soules by applying the medicine of vnsained repentance. The stitching needle and plaister are fruitfully applied to wounds whilest they are yet warme, and the sore is soone healed which is not suffered to fester and rancle with negligent handling. And therefore as oft as wee offend, let our sinnes finde vs indiges and not patrons, accusers and not defenders. Doe thou acknowledge and God will forgine; and how shall God vouchsafe to forgine, if we will not vouchsafe to acknowledge that wee haue offended him? For the good of our bodies wee are carefull to obserue the rules of Physicke, meeting and preventing approaching diseases before they seaze vpon vs, because health is with more ease and safetie preserved whilest wee haue it, then recovered when it is lost, or if wee haue neglected this, yet wee are ready to withstand the beginnings of our diseases by the vse of all good meanes, because wee knowe that the medicine is prepared too late, when as the sicknesse hath taken fast hold and is increased to it full strength. Let vs then be as wise for our soules: for what is sinne but a spirituall sicknesse which causeth and bringeth euerlasting death? And therefore our best course is to preuent it, and the next quickly to cure and remoue it. It is the Gangrene of the soule which is cut off with litte daunger when it first tainteth, and but slightly toucheth a member; but if it be let alone, it will creepe and spread it selfe ouer one part after another vntill at last it growe desperate and incurable. It is a spirituall plague which first insensibly infecteth the ayre, and by it the spirits, and so spreadeth ouer the whole body till it come to the heart; and therefore beere if euer the Physitians rule is good to be obserued, *Cito, longè, sardè*, for wee cannot flee from it too speedily, nor goe too farre from it, and it wil be much too soone and exceeding daungerous, if wee doe at any time returne vnto it. Sinne is that euill seede which the wicked one soweth in our hearts, which if it be watred and cherished, will insensibly growe first to a blade, and then to an eare, and so bring forth

Malum nascens
facilius curatur.
Cicuri de offic.

Of the meanes whereby we may subdue the flesh.

forth a plentiful harvest of all manner of wickednesse; and therefore our best course is to prevent the casting of it into the ground, or if it be sowed, quickly to weede and pull it vp by the rootes. It is a plant of the diuels planting; which is easily plucked vp when it is new set, but if wee let it growe till it be deeply rooted, wee shall not stocke it vp without great difficultie, nor cut it downe when it is growne to a great tree, without many blowes and much labour. To which purpose one saith, *that wee must not suffer these fleshy vices to growe and spring, but we must presently kill them in their first beginnings. For these lustes prone dangerous when they are growne to their strength, and being come to ripenesse they are hardly killed. And it is much more easie to pull them vp when they first spring, to cut them downe when they are young, and to write them which way wee will when they are tender and flexible.* Carnall corruption is best killed in the roote, & whilest yet it remaineth hidden in the heart, and hath not brought forth fruite in our wordes and actions; the which is best done when as we often, yea continually, loppe this tree off vnrighteousnesse, and as much as in vs lieth, neuer suffer it to beare any fruite. For as the spirit is soonest quenched when as we smother the flames thereof in the duties of holinesse and righteousness by restraining them from hauing any vent; And as this tree of Gods planting is soone killed in the roote, if we will not suffer it to bring forth fruite in his due time and season; and contrariwise if wee let it haue a free passage, increaseth to a great flame, and the more fruite it beareth, the more liuely and strong it waxeth; the many actes of holinesse and righteousness increasing and strengthening the habits of these graces in vs: so fareth it also with our carnall corruption, the more vent wee giue these fiery lustes in our words and actions, the more hotly they rage and burne, and the onely way to extinguish and quench them, is by stopping the vent and returning vpon them their owne flame and smoke. The more fruite of wickednesse these trees of vnrighteousnesse beare, the more they may beare, and the

Vitia corporis non sunt sine da coalescere; sed in exordia statim excandescunt, &c. Hillarius. enarrat in Psal. 36. p. 594.

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meanes to strengthen these lustes is to fulfill them. For habits are strengthened and intended when as they are exercised in their acts: and euery actuall sinne addeth to our habituall corruption; leauing behind it a blot and staine in our soules whereby they are made more apt and actiue to the committing of more wickednesse.

¶ Sect 5.

*How dangerous
it is to giue way
to the first moti-
ons vnto sinne
shewed by exam-
ples.*

And this will manifestly appeare by examples in the Scriptures; because *Cain* did not repent of his prophanesse and wicked enuy, towards his brother hee proceedeth to horrible murder. Because *Salomon* gaue way to the excessive vse of lawfull pleasures they brought him vnto those that were vnlawfull, & not repenting of them, he is drawne by carnall whoredome with straunge women to spirituall whoredome with strange Gods. So *Ionas* not mortifying his priuy pride which made him to respect his owne credit more then Gods glory, is moued thereby to flat disobedience and open rebellion, and giuing way to his impatience, he falleth to direct chiding with God, and that after hee had so largely tasted of his mercy and goodnes in his maruellous deliuerance. Thus *Sampson* not quenching at the first his fiery lusts, is moued by them to marry with the enemy of God and the Church, contrary to his commandement. And holy *Dauid* giuing place to sloth, is drawne first to gaze on a strange woman, then to lust, then to commit the fact of adultery, and not seasonably repenting of this sinne, to adde vnto it one more haynous, the murder of his faithfull seruant. Thus *Herode* not repenting of his incest, cutteth off *Iohn* the Baptist his head and *Indas* nourishing his couetousnesse, groweth discontented with Christs seruice, because it yelded no more profit, and then betrayeth and selleth his Lord and Master for thirty peeces of siluer, who could not be valued with many worlds, And therefore let vs by these mens harmes learne wisdom, and labour to mortifie our corruptions and fleshly lustes in their first and weakest degrees, seeing if out of our securitie wee neglect this dutie, they will gather more and more strength, and (like carrion crows) hauing seized vpon vs,

will

Of the meanes whereby we may subdue the flesh.

will call others to ioyne with them, vntill at last they grow so strong and numerous, that wee shalbe vtterly vnable to withstand or ouercome them.

CHAP. XVIII.

Of three other Rules to bee obserued for the subduing of the flesh.



THE fift Rule to be obserued of those who desire to resist and subdue the flesh is, that wee do not esteeme any sinne so small and veniall, as that wee may safely giue it entertainement, and continue in it without repentance.

But contrariwise that we iudge our selues euen for the least sinnes, & flee from them with so much the more diligence, by how much wee are naturally more apt to neglect them as slight and of no great importance. For as one saith, it is not the least thing in mans life to neglect such things as seeme to be least; & I know not concerning what faults we may be secure seeing we must be iudged euen for sins of ignorance, and giue an account of our idle words and thoughts. And euen the Heathen Oratour could say, that we are with greater diligence to auoide those vices which seeme so small, that they are not known of the most to be faults. To this end let vs consider that euen by the least sinnes Gods law is transgressed, his iustice violated, and his wrath prouoked; and wee must not esteeme that to be small which doth offend his infinite Maiesty. To this purpose Hierome saith well; I doe not know how wee can esteeme that a light sinne, which is committed in contempt of God. And he is most wise who doth not so much consider what is commanded, as who he is that hath commanded it, nor the extent and quantitie of the government, as the dignitie of him that governeth. And againe; Doe not consider the smalnesse of thy sinnes, but the greatnes of thy God who is displeased with them. So Austine: There is no sinne so little which being neglected

§ Sect. I.
we must thinke no sin so small as that we may willingly commit it, to which end consider that by the least sin Gods law is transgressed.

Non est minimum in vita hominum negligere minima. &c. Euseb. emis. (E. ad monach. Hom. 5. Cic. 1. de offic.

Hieron de ratione pie viuendi ad Celantium.

Ne consideres quod parua sint peccata, sed quod magnus sit Deus, cui displicent.

Of the meanes whereby we may subdue the flesh.

Nollum enim
peccatum adeo
paruum, quod
non creseat
neglectum.
Non enim con-
siderandum
quid fecerit sed
quem offende-
rit. August. de
peniten. vera et
falsa. cap. 8. T.
4. Col. 1042.
Aug. de contrit.
cordis Cap. 4.
T. 9. col. 837.

doth not increase, and we must not consider what we haue done, but how great he is whom we haue offended. Let vs consider further that the eternall Sonne of God suffered the bitter death of the crosse, as well for the least, as the greatest sinnes; and can wee thinke any sinne small which could not otherwise bee purged away, but by the precious blood of our Sauour Christ? *Perhaps (saith Augustine) thou esteemest some sinne to bee but small; but alas doth not euery sinne by preuocation dishonour the person of our Lord: how dare then a sinner call any sinne small: when as the Sonne of God gave his life for it, above which nothing in the world can be esteemed?*

§ Sect. 2.

*The greaue euills
which come of
the least sins*

Secondly, let vs consider the great euills which come of the least sinnes; For first euen our smallest sinnes defile our persons, and leaue such blots and staines behinde them, as make vs vgly and loathsome in the sight of God, especially when as we give vnto them voluntarie entertainment; and willingly liue in them against knowledge and conscience. Now how ill doth it become vs who are the temples of the Holy Ghost to haue in vs such sluttish corners, and noysome filth as is odious and abominable to this blessed guest? How ill becometh it vs who are espoused vnto Christ, to come into his presence spotted and blemished with loathsome defilements? We will not (as neere as we can) suffer our faces to bee sprinkled with the least speckes of stinking channell dirt, nor to haue our apparell bespotted with noysome excrements; and shall wee make more esteeme of our apparell then of our persons, and take more care for our corruptible faces, then for our immortall soules, to present them to our bridegroom without spot or wrinkle, holy and vnblameable, that hee may present vs such to his heavenly Father? Again the least sinnes doe wound, and beeing often committed doe seare the conscience, euen as slight labours being continuall, doe brawne and bring an hard thicke skin vpon the hands, many little drops doe dint the hardest stone, and many small blowes cut downe the strongest Oake; and as they seare the

con-

Of the manner whereby we may subdue the flesh.

conscience, so they harden the forehead, make the countenance to become impudent, and take away all shamefastness and blushing. According to that of *Chrysostome*, by often sinning the soule is made impudent for every sinne when it is committed, and is come to his perfection, doth leave behind it a poison in the soule. And so being fleshed in wickednesse, we are made more bold to venter vpon the committing of those which are more haynous: For as one saith, when we bend from the right course by lighter faults, wee afterwards feare not to commit those which are greater, vsu and custome smoothing the way that leadeth vnto it. And the Heathen Satyrists could say; *Who hath made an end of sinning when as they haue giuen ouer their blushing?* Of whom hast thou obserued of these men to rest contented with one crime? Furthermore if we would know how much euen those sins which in the world, and according to the iudgement of the flesh are esteemed small, doe prouoke the Lords wrath against vs, wee may easily discern it: by those seuer and grieuous punishments which hee hath inflicted on offenders in this kinde: *Nadab* and *Abihu* because they did offer strange fire, in stead of that which was continually to haue beene preferred in the temple, were presently deuoured with fire sent from God. Because *Vezab* put out his hand to slay the Arke in the cart, which he with the rest of his Brethren should haue carried vpon his shoulders, vvas smitten with present death. Because *Achan* tooke of the spoile of his enemies a Babylonish garment, a wedge of gold, and two hundred shekels of siluer, which in it selfe had beene lawfull inough, had not God forbidden it, diners of the people were slaine with the sword of their enemies, and hee with all his, were stoned to death and burnt with fire. Because the sonne of the Israelitish woman in contempt of Gods commandement gathered sticks on the Sabbath day, he likewise by expresse order from God was put to death. Because *Ananias* and *Sapphira* in the hypocriticalie of their hearts, kept backe part of the price of their owne possessions, after it was dedicated to the common vse

Chrysostom in Act. 19. Homil. 41. T. 3. c. 7. 16.

Cum per leuii delicta deflectionem, vsu cuncta leuigante, non timemus postea grauiora committere. *Gregor* in morall. lib. 10. cap. 14.

Nam quis peccandi finem posuit sibi quando recepit eiectionem semel, attrita de fronte ruborem quiescit hominum est quem tu contentum videris vno flagitio? *Iuuenal.* Satyr. 13. in fine.

Leuit. 10. 1. 2.

2 Sam. 6. 6.

Ios. 7.

Act. 5.

Of the meanes whereby we may subdue the flesh,

of the Church, they both dyed for it in a fearefull manner. But aboute all most dreadfull and terrible is the example of our first parents, who by eating of the forbidden fruite (a sin very light and small in the estimate of worldly men, although in truth it were not so all circumstances being rightly considered) brought death, the curse, deprivation of Gods image, and their owne happinesse, all the miseries and punishments of this life, and eternall condemnation in the world to come. So that no small euils and mischiefs doe come of those which seeme to the world but small sins; but although our sinnes when they are repented of become small, veniall and nothing through Gods infinite mercie, yet they are made great vnto sinners through their negligence and impenitencie. What lighter offence, and lighter esteemed, then to bee vnadvisedly angry with our brother, and in our heate to call him Racha and Foole, and yet this alone as our Saviour teacheth vs will indanger vs to iudgement, and our bodies and soules to be cast into hell? What seemeth to the iudgement of flesh and bloud more slight and veniall then to vtter now and then some idle words? and yet euen of these we shall giue an account at the day of iudgement; and those that are accountants are sure to bee cast into the prison of vtter darknes, if our Saviour Christ who hath forewarned vs of it, do not himselfe discharge vs by paying our reckoning. *If thou (as Augustine saith well) it seeme a small and little thing vnto thee to call thy brother foole; yet let the fire of hell seeme great vnto thee. If thou contemnest the least sinne, thou be affrighted from it by the greatnesse of the punishment.*

Thirdly, that wee may not giue way to the least sinnes let vs consider, that if wee willingly entertaine them, they will proue no lesse dangerous then the greatest; because they are the continuall errorrs of our Lues which are much more often committed then haynous offences, and therefore when they want in waight they haue in number; now consider that of many small graines of come is made a great heape, that the greatest floods which overflowe the country

Hæc peccata
est parua sin-
t per dei miseri-
cordiam, sunt
magna pecca-
toribus negli-
gentia, August.
de prænit. vera
et falsa. cap. 8.
T. 4. Col. 1042.
Mat. 5. 22.

Mat. 12. 36.

Si paruum tibi
videtur aut mo-
dicum fratri di-
cere, tunc, vel
gehenna ignis
videatur tibi
magna &c.
August. in psal.
129. T. 8. c.
1507.

§ Self. 3

Small sins wil-
lingly entertain-
ed are no lesse
dangerous then
the greatest.

Of the meanes whereby we may subdue the flesh.

countrey come of the little drops of raine, that the richest treasures are made by the multiplying and gathering together many little pieces of gold and siluer; and that the tallest ship may bee sunke by the waight of the smallest sands.

Excellently speaketh *Augustine* to this purpose. *Thy treasure shall be found* (saith he) *in the day of wrath; thou diddest lay it up daily by little and little, but afterwards thou shalt find*

*Aug. in ps. 193.
T. 8. Col. 1047*

a masse; thou diddest put it into thy treasure by small pieces, but thou shalt finde an heape. Doe not looke vpon thy daily sinnes as

being small: For great riuers are filled with small drops. And

Aug. in ps. 129

again: But thou wilt say, that thy sinnes are so small, that this life cannot be without such. Why doe but gather the least things

Ne contemne

together, and they will make a great heape. For grains of corne are but small; and yet they make a masse; and drops are small

peccata parua:

et si parui facias

dum ea ponde-

ras, time saltem

quando annu-

meras.

and yet they fill riuers and carry downe the streame things of great waight. And therefore despise not small sinnes, for though

thou dost but lightly esteeme them whilst thou dost weigh them, yet at least feare, when thou beginnest to number them, It

is true that haynous sinnes are more terrible, because they waste and destroy the conscience at once, and cast

men into hell with headlong furie, but little sinnes are no lesse daungerous if they bee not repented of, seeing they

cause a consumption of pietie and bring men by degrees to eternall condemnation. By them the diuell (as it were)

with cables and iron chaines draweth men to hell, by these as with cartropes, which though they bee not so strong as

the other, yet are they of strength sufficient, if they bee not cut and broken off by vnfeined repentance. They (as

Augustine compareth them) *are like vnto sauadge beasts which deuoure vs at one bit, or like*

August. de di-

uersis term. 34.

T. 10. c. 1646.

Jonas his Whale which swallowed him vp at once; these are like those little vermine

which with their multitude plagued Pharaoh and his people, and by little and little deuoured proud Herod and

Antiochus. But what speake I of multitudes and heapes of these sins, seeing the least of them vnrepented of is sufficient

to condemne vs, especially when being neglected it is often committed, And as one little chinke in a ship if it be not

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stopped, will in time let in water inough to sinke it, as well as a great leake, or that strange spout spoken on by trauellers, which from on high falleth downe into it like a great riuer: so will these little sinnes dtowne vs in perdition as well as the greatest, if wee carelessly commit them, and securely continue in them. *A Ship* (saith *Augustine*) cannot be so close build and well pitched, but that betwene the ribs and ioynts it will let in some small quantitie of water, and if the Marriners should neglect it because it comes in by little at once, and not labour every day to empty it out by the pumpe, it would as well indanger it as the greatest floods and waues which ouerflow and dash into it: and so if wee doe not take notice of our lesser sinnes which are dayly committed to cast them out of our soules by vnfained repentance, they will make vs sinke into a sea of destruction.

Hoc facit sentina neglecta
quod facit fluctus irruens, paulatim per sentinam intrat, sed diu intrando, et non exhaurendo, mergit paruem, &c. *Aug.*
in Ioan. 5. tract. 12. T. 9. c. 113.

§. Sect 4.

That avoiding small sins is a notable meanes to preserve vs from greater.

Fourthly, let vs consider that if we be carefull to flie the least sinnes, it will be a notable meanes to preserve vs from falling into those which are greater: For example, hee that will giue no place to the first motions of couetousnesse, he is safe from vsurie and briberie, extortion and oppression, theft and robbesie. Hee that keepeth his tongue from speaking any thing irreuerently of God, is hereby easily preserved from cursing and blaspheming; and hee that maketh conscience of vaine swearing, is in no danger of perjurie and false swearing; he that keepeth his eyes vnder couenant, that he doth not suffer them to looke wantonly on a Maide is not subiect to the perill of vnlawfull lusting, and much lesse of committing actually whoredome & vncleanesse. It is a good caution, (saith *Hierome*) in avoiding sinne, to take heed of the least, as though they were the greatest, for so much the more easily shall we abstaine from any offence, by how much the more we are affraide of committing it. Neither doth a man easily proceede to the greater, who is affraide of doing the lesse. Where as if wee ordinarily swallow smaller sinnes, it makes our throates wider to let downe those that are great, and if wee once begin to goe downe the ladder of sinne, one step will bring vs to the next, vntill we come

Satis prodesse ad cautionem dicimus etiam minima pro maximis cauere, &c. *Hieron.*
ad Celantiam, de instit. matris fam.

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to the bottome of wickednesse; according to that of the sonne of Syrach; *He that contemneth small things, shall fall by little and little.* Eccle. 19. 1.

§ Sect. 5.

Fifely, let vs call to minde that sinne is that deadly poison which Sathan the great Red Dragon casteth out of his mouth, and who would drinke that which he hath disgorged from his venomous stomacke, who would be allured to swallow downe these poisons which are so mortall because they are delightfull to our carnall appetite? Let vs consider, that sinne is the liuery of Sathan which who so willingly weare, they doe acknowledge his soueraigntie and their owne seruitude; the which is not onely true of haynous crimes, but euen of the smallest sinnes, which (like a badge vpon the sleeve) though they be smal in quantitie, are sufficient, if we liue in them without repentance, to put a plaine difference betwene the seruants of God and the seruants of Sathan, although they goe in the like liuerie of an outward profession. And although those vwho are most perfectly sanctified haue still their imperfections and frailties, their slips and falls, yet to like and liue in the least sinnes against knowledge and conscience, and to commit them freely with full consent of wil, is an euident signe that we are not come out of the Diuels bondage. For as if the bird be but caught by one foote or toe in the snare, it is as euident a signe that she is wholly in the power of the Fowler, as if her whole body were couered vwith his net: so if the Diuell that subtile Fowler haue surely taken hold of vs in any part vwith the snares of sinne, he keepeth vs as surely in his cruel bondage, as those that are guiltie of many crimes; and therefore the Apostle Iohn telleth vs, without any exception of few or small sinnes, or limitation vnto those vwhich are many in number or haynous in qualitie, that *he who committeth sinne is of the Diuel*, and that *who soeuer is borne of God doth not commit sinne* (will-
Ioh. 3. 8. 9.

ingly yeelding vnto it as a slaue with full consent of will, and liuing in it with pleasure and delight) *because his seede remaineth in him, and he cannot sin, because he is borne of God.*

Sixty,

Of the meanes whereby we may subdue the flesh.

§ Sect. 6.

*That enemies
growe most dan-
gerous when
they are most
despised.*

Chrysostom in 1.
Iohn. 3. Hom. 8.
T. 4. c. 387.

Nullum pecca-
tum tam paruū
est quod con-
temptum non
fiat magnum.
August.

§ Sect. 7.

*That if we doe
not hate small
sins as well as
great, we hate
none with christ-
ian hatred.*

Sixty, let vs not neglect the least lusts of our sinnefull flesh, nor willingly giue place vnto any sinne, because wee esteeme it small, because nothing more encreaseth the danger of our conflict, nor maketh the issue more doubtfull and hazardous, then when we despise these enemies, because of their supposed weakenesse. For hereby we are brought to neglect our watch, to lay aside our armour and vveapons, and to fall into the dead slumber of carnall securitie; and what enemy is so weake and contemptible, that is not able to ouercome and to cutte the throate of the strongest, when hee findeth him in a deepe sleepe, disarmed, vnguarded and suspecting no danger? And therefore (as Chrysostom exhorteth vs) *when we haue sinned a little, or haue bene benumbed with sloth in the performance of some good duties, let vs not despise these sinnes as being but small, because being neglected they will speedily become great, like a garment that is a little rent, which if it bee neglected will be torne to the bottomes, and the rooffe vntyled, which if it be not amended, causeth the whole building to rot and the house to fall, and therefore renewing this in our mindes, let vs not countenance any sinne as being small, least it be vnso vs an occasion of falling into greater,*

Finally let vs consider that if we doe not hate all sinnes, small and great, we doe not hate any with christian hatred, for they that abhorre sinne truly and spiritually, doe it on these grounds; first because it hath the diuels stampe and superscription vpon it, who is Gods and our greatest enemy, and his image & title is on all his coine, vpon his peny as well as his shilling, his smallest sinnes as well as on those which are of a larger size. And therefore with thē that hate sinne as sinne, and the diuels presse money which he giueth to his seruants & soldiers, his least coines are no more current then the greatest but all are cried downe and reiectēd as base and of no value, both for the mettall and also the maisters sake. Secondly, they who pursue sinne with a Christian hatred doe therefore hate it, because they loue and feare God, and would not doe any thing which might

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might displease him, therefore they abhorre and detest it because it is so odious and abhominable in his sight, and so opposite to his lawe and contrary to his nature. Now they who truly hate any sinne vpon these grounds, they will hate euery sinne, and in all degrees according to this measure and portion, as it is more or lesse odious in the sight of God; and though they doe not equally hate all, because there is an inequality amongst them, yet are they not in loue with any, nor can finde in their hearts to giue the least sinnes willing entertainment. And therefore those who abstaine from hainous crimes, and make no conscience of liuing in such sinnes as they esteeme but small, they doe it not out of their loue and filiall feare of God, which would make sinnes of all sorts odious vnto them, but either for feare of worldly shame or punishment, or out of a seruile feare of Gods iudgements, hell and condemnation, or that they may more quietly sleepe in their carnal security without any trouble of minde or torment of conscience, which they could not quietly doe, if they were awakened and terrified with the guilt of hainous sinnes and outrageous crimes.

The sixth rule to be obserued for the resisting and subduing of the flesh, is that as we are not securely to neglect any sinnes, though we seeme neuer so farre off from falling into them, because wee haue in vs the seedes of all sinne, and neede nothing to the committing of them, but that God should giue vs ouer to our owne strength and to bee tried with Sathans temptations, in which regard we are to worke out our saluation with feare and trembling, and when wee thinke wee stand to take heed of falling: so that we bend our chiefe study for the mortifying of those fleshly lusts which are strongest in vs and endeauour most earnestly to withstand and ouercome those enemies which haue most preuailed against vs, that wee keepe the narrowest watch, and place the strongest guard vpon that part of the Citie of our soules, where the wall hath bene most battered, and the enemy hath giuen the strongest assaults. For
when

§ See 78.

The sixth rule is that we must neglect no sin, as though we were in no danger of falling into it.

Of the meanes whereby we may subdue the flesh.

when they haue preuailed, there they are most likely to attempt againe, and when these vnruely beastes haue broken downe the hedge and made a gap, there they will againe seeke to enter and come ouer euen after the passage is stopped, and those sinnes which haue formerly overcome vs, will bee ready in confidence of their victory to make new assaults, and are likely againe to giue vs the foyle, vnlesse we keepe a more diligent watch, stand stoutly vpon our guard, and bee well armed and furnished with spirituall weapons and munition. Euen nature teacheth vs to bee more wise and prouident in auoyding those euils which in our owne feeling and experience haue bene most harmefull, and (as we say) the burnt childe will euer after dread the fire. Hee that hath bene bitten with suertship and hath had his goods attached and his person arrested, and laide vp in prison, will if hee haue any wit afterwards take heede how hee *strikes the hand and becommeth suretie for a stranger*. He that hath bene notably coufened to his great losse and hindrance, wil keepe a vigilant eye, vpon the coufener from the time to come, that he be not againe deceived especially by the same wiles; and hee that hath gotten sore falles by going in slippery places, will afterwards looke better to his footing, when hee is to come backe in the same way. And therefore let grace teach vs the same vigilancy and wise prouidence in spirituall things, and cause vs to double our care in withstanding those sinnes wherewith we haue bene most often surprized, and bend our whole strength and endeaour for the subduing and mortifying those carnall corruptions and fleshly lusts which are most strong and raging in vs.

§ Sect. 9

*The 7 rule is
that we set no
stint to our mortification.*

The last rule is that we set vnto our selues no stint in mortifying and subduing our fleshly lusts, but that wee labour from one degree to attaine vnto another, vntill we attaine vnto perfection. Wee must not deale with these spirituall enemies as *Isaiah* with the *Aramites* contenting our selues with two or three victories ouer them, for then they will againe gather head and renewing their forces afresh as-

saule

Of the meanes whereby we may subdue the flesh.

fault vs, but we must continually make warre against them, vntill wee haue giuen them a finall ouerthrow. Wee must not deale with them, as the Israelites with the cursed nations, suffering them quietly to dwell with vs, on condition that they will contribute something to our pleasure or profit, but wee must make warre against them according to Gods Commaundement, and neuer make any peace or truce, vntill we haue vtterly rooted them out; or at the best let vs deale with them as *Ioshuab* with the *Gibeonites*, if they must needs dwell with vs, let vs hold them vnder as our slaues, and make them to become droyles and drudges ready to yeelde obedience to euery spirituall motion. Let vs not deale with our carnall lustes as *Abab* and *Saul* with *Benhadad* and *Agag*; get the victory ouer them and suffer them to liue, least in Gods iust iudgment our life be exchanged for theirs, and they kill vs, because we killed not them. Neither let vs with *Saul* destroy the lowest of the people, and the vilest of these carnall cattell, reseruing aliuie the chiefe of our corruptions, and the fattest of our fleshly lustes, whereby wee haue most gaine and aduantage, most pleasure and delight; Let vs not be like vnto *Herod*, who refrained from many sinnes, but would not leaue his incestuous darling, or like vnto *Iudas* and *Demas* who hauing outwardly reformed themselues of many sinnes, did still nourish their couetousnesse and loue of the world. For if when wee cast out *Sathan* and the flesh, wee suffer any of their spawne or sinfull corruptions to remaine in vs, they will be pledges and pawnes vnto vs of their returning, and when they come backe and bring many other wicked spirits and sinfull corruptions with them, these retained and nourished sinnefull lustes, will like secret traitours open the doore of our hearts, and let them in, and then taking more strong possession of vs, our latter end wil be worse then our beginning.

But our mortification must be without stint or restraint, extending it selfe in respect of the obiekt vnto all our lustes and not vnto some onely; in respect of the time also it must be.

§ Sect 10.

Our mortification must extend it selfe to all sinfull corruptions, and to all times.

Of the meanes whereby we may subdue the flesh.

be continuall euen to the very ende of our liues; because (as with *Sampson*) our enemies will liue with vs euen vnto our death, and then with it we shall destroy more of them then we haue done in the whole course of our liues; yea in trueth then, and not before; wee shall destroy them all, so as for euer after they shall neuer bee able to assault vs or disturbe our peace: and therefore in the meane time wee must neuer thinke that wee haue long enough fought against our fleshly lustes, and that now wee may make a truce and take our ease, but wee must continue fighting till we haue by death gotten a full and finall victory, and then ouercomming and continuing faithfull vnto death wee shall receiue the crowne of life. Finally in respect of the degree wee must not content our selues to haue overcome and mortified all our sinfull lustes in some small measure, but we must labour and strue after perfection, driuing our enemies not onely out of the hart of our Citie, but out of our suburbs also, and the vtmost borders and confines of our country. Wee must not suffer it to haue any footing either in the secrete corners of our hearts by entertaining fleshly lustes, or in our tongues, by vttring vaine, prophane and filthy speeches, or in our handes by acting wicked, vniust and dishonest workes, but (as the Apostle exhorteth vs,) we must cleanse our selues from all filthines of the flesh & spirit and perfect our holines in the feare of God; & if we would approue our selues to be Gods children, we must strue after perfection, as our heauenly father is perfect, & because we cannot effect this great worke of our selues, wee must desire with the Apostle, that the God of peace wil sanctifie vs throughout, and that our whole spirit, and soule, and body, may be preserved blameles vnto the comming of our Lord Iesus Christ. Yea we are to desire our Sauour himselfe who hath giuen himselfe for vs; That he will sanctifie and cleanse vs with the washing of water by the word, that hee may present vs vnto himselfe a glorious people, not hauing spot or wrinkle or any such thing, but that wee may bee holy and without blemish. In the meane time we must with Gods worke ioyne our own earnest

Apoc. 2. 10.

2 Cor. 7. 1

Mat. 5. 48.

1 Thes. 5. 23.

Eph. 5. 25.

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earnest desires and hartie endeauours to abound more and more, and to increase in the measure of our mortification, getting daily new victories ouer all our sinfull lusts. For he that thinketh in this kind that he hath done enough, hath as yet done nothing at all as he ought to doe, hee that is come to his stint, and meaneth there to take vp his standing, is ready to turne backe and to relapse into all his former wickednesse; and hee that continueth not still fighting, is neare vnto foyling, and being overcome, to bee made a slaue to his sinfull lusts. True grace is growing grace, and that which groweth not is false and counterfait; and they who euer made any progresse in the wayes of godlinesse with vpriight hearts and good consciences, they will neuer cease traouelling till they come to their iourneyes end; neither is it possible that we should in this way stand at a stay, but if we goe not forward we shall goe backward, if we doe not rowe continually against the tide of our corruptions, they will carry vs downe the streame into the dead sea and gulfe of perdition.

CHAP. XIX.

Of the first meanes to strengthen the spirit which is to auoide the meanes whereby it is weakened.



WE haue shewed how necessary it is if wee would get the victory against our spirituall enemies & fleshly lusts, that we should first vse our best endeauour to weaken them; and then set vpon them with all our forces: But this is not enough, but as wee are to weaken and disarm our enemy the flesh; so on the other side wee must with like earnestnesse and diligence, strengthen and arme the spirit, it being no lesse necessary for the obtaining of victory, to nourish our friends, then to famish our enemies; and to furnish them with all prouision, armour and munition, then to withdrawe and keepe backe from the other all these warlike helpes. Although in trueth in this spirituall warre,

both

§ *Sect. I.*

That our sins are the chiefe meanes whereby the spirit is weakened.

Of the meanes whereby we may strengthen the spirit.

both these concurre and meete in the same actions, for the famishing of the flesh, is the nourishing of the spirit, the weakning of the one is the strengthening of the other, and whilest wee disarme and disfurnish our spirituall enemies of their prouision and munition, we furnish our regenerate part with all necessities. So *Basil* saith: *Looke how much thou detractest from the flesh, and so much thou makest thy spirit small parts to prosper and flourish in good health and living.* And therefore I shall be the more brieft in this argument, howsoever I thinke it fit that something should be added. And first wee will consider this point negatiuely, shewing that all meanes are to bee shunned whereby the spirit is weakened and quenched, and then affirmatiuely, shewing that wee are to vse all the meanes whereby it may be cheared and strengthened. Concerning the former. The chiefe meanes whereby the spirit is weakened and quenched are our sinnes, which doe vexe and grieve the good spirit of God dwelling in vs, and make him weary of his lodging and habitation. For no stinking filth can bee so noysome vnto vs as sinne is vnto this holy guest, and therefore he cannot indure to continue in our bodies and soules as his temples, if they be profaned and defiled with it. But aboute other sins we weaken the spirit with sins committed against knowledge and conscience, wilfully, and presumptuously; for such sinnes doe most oppositely crosse and thwart the good motions of it, and doe as plainly contradict it, as if they should say in plaine tearmes though wee take notice of thy will, wee will not doe it but the cleane contrary. With which kinde of obstinate rebellion the spirit is so wearied and tired, that it will no longer contend with vs to bring vs vnto goodnesse, but will leaue vs to our owne vile lustes, and a reprobate minde to goe on in sinne with greedinesse to our perdition. So the Lord professeth that when the olde world resisted the motions of his spirit in the preaching of iust *Noah*, it should no longer contend with them, but seeing this pure water of his spirit, would not quench their fiery lusts, he would quench them

by

Quantum car-
ni detraxes tan-
tum facies ani-
mam spiritali
bona habitudi-
ne relucere. *Ba-
sil. de ieiunio.*
Conc. 2.

Gen. 6. 3.

Of the meanes whereby we may strengthen the spirit.

other meanes, even the vniuersall flood which drowned the whole earth. Thus he compla neth, that *hee was pressed vnder their sinnes as a cart is pressed that is full of sheaves,* and therefore threatneth that hee will presse them downe with his heauy iudgements. And thus because the Gentiles sinned against the common gift and illumination of the spirit, and so against knowledge and conscience, therefore the Lord gaue them up to their owne vile affections and to a reprobate minde, to commit with greedinesse all manner of abominable wickednesse. And therefore if wee would not haue the spirit to be so weakened and wearied, that it will leaue, and forsake vs; wee must not (as the Apostle exhorteth vs) *quench it,* and the good motions thereof by continuing in those sinnes from which it disswadeth vs; nor by making his lodging loathsome with the noysome filth of sin, *griue the good spirit of God, whereby wee are sealed vnto the day of redemption.* To which ende let vs consider, that if we giue good entertainment to this holy guest, he wil sup with vs and with his company make all our chesre comfortable, yea rather he will feast vs, and make vs a most pleasant banquet of all spirituall delicacies; he will beare part with vs in all our griefes; and as the Prophet speaketh, he will by sympathy and compassion *be afflicted in our afflictions.* Yea he will comfort vs in all our sorrowes, and therefore let vs take heede of vexing him; for if grieuing our comforter wee make him to leaue vs, who shall cheare and refresh vs in all our miseries?

But howsoeuer all sinnes generally wound and weaken the spirit, yet there are some speciall sinnes about the rest which doe infeeble it, and quench all the good motions of it; the first wherof is ignorance and blindnes of minde, the which pulleth (as it were) out of the hand of the spirit his chiefe weapon the two edged sword of Gods Word whereby it defendeth it selfe, and offendeth his spirituall enemies, and like a blacke foggie mist dazeleth and blindeth the eyes of the vnderstanding, so as it cannot discern

Amos. 2. 13.

Rom. 1.

1 Thes. 5. 19.

Eph. 4. 30.

Esa. 63. 9.

§ Sect. 2
Of some speciall
sinnes whereby the
spirit is most
weakened.

Of the meanes whereby we may strengthen the spirit.

the sleights and subtilties, the wiles and strong delusions of our spirituall enemies, nor on which side they strike vs, nor how to ward off their blowes, nor withstand the malice and fury of thier tentations. The second is infidelitie which disableth the Spirit, whilest it depriueth it of the chiefe comforts and encouragements whereby it is strengthened against the assaults of the flesh, namely Gods sweet promises of grace in this life and glory in the life to come, to all those who walk in the spirit, and mortifie the flesh with the lusts thereof. Yea it weakeneth and looseneth the spirituall bond of our vnion with Christ, which is our faith, by which alone he is applyed, and so stoppeth and hindreth the influences of his graces, and the vertue and vigour, the iuice and sap which from this roote of Iesse is deriued vnto vs, by which alone we are strengthened against the flesh and enabled to withstand all the assaults of our spirituall enemies. The third is impenitencie the which is most pernicious to the health and vigour of the spirit, for besides that it hindereth all the operations of our faith, the application of Christ and all the promises made in him, our communion and sweet fellowship with God, hiding from our sight his fatherly countenance and the bright beames of his fauourable countenance, in the apprehension whereof the life of our life consisteth, and depriueth vs of the peace of conscience and ioy in the holy Ghost, by which wee are in the spirituall man made strong and couragious in the day of tentation; after that wee haue receiued wounds of the flesh in the spirituall fight, it hindreth their cure, and causeth them to fester and ranckle, and to growe euery day more dangerous and incurable then other. And after wee haue beene allured to drinke the sweet poisons of the fleshes bewitching cup, this impenitencie doth cause vs to retayne them in the stomacke, vntill working they doe make vs sicke vnto death, where as they would not be hurtfull and pernicious, if as soone as they were swallowed, they vvere cast vp againe by vsfained repentance. The fourth sin that
weake-

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weakeneth the spirit is carnall security and hardnes of heart, whereby wee blesse our selues when our estate is dangerous, and haue no sence and feeling, neither of Gods mercie and loue, nor of his anger and displeasure, by the one whereof the spirit is strengthened vnto Gods seruice, and by the other preserued from sinning against him. So also the strength of the spirit is by this carnall securitie much impayred, because it maketh vs to put the euill day far from vs, and vitterly to neglect our spirituall enemies as though we had a secure peace, and all cause of danger were farre removed; it causeth vs to neglect our Christian watch, and so to lye open to the malicious and secret assaults of our spirituall enemies, and to neglect the meanes of our safety and defence, our spirituall foode and prouision, our weapons and munition, our fortifications and all other preparations which should be any meanes of defence in the day of battell; whereby the spiritual part is betrayed & suddenly surprized before it expecteth any danger. The last speciall sin wherby the spirit is weakened and all the good motions thereof quenched, is the loue of the world, which like birdlime so belmeareth the spirituall part and the wings of the soule, that it cannot flee aloft, but is intangled and caught, fixed and fastened to the earth and worldly vanities. More especially the loue of honours and the glory of the world, doth make the spirituall man slacke and sluggish in the pursuite of eternall glory and heauenly happinesse. The loue of riches hindreth him from seeking with all earnestnesse, spirituall graces, and those incomparable treasures which are laide vp for vs in Gods Kingdome; it choaketh the seede of the Word, so as it cannot take roote and beare fruit, & frustrateh all the good motions of the spirit, so as they cannot take effect, it exposeth vs to many tentations and snares, and causeth vs to fall into many foolish & hurtfull vltis, which drowne men in destruction and perdition. And so also the loue of earthly pleasures doth much enteeble the spirituall part in the pursuit of those eternall pleasures, and fulnesse of ioy which are at Gods right hand for

1 Tim. 6. 9. 10

Of the meanes whereby we may strengthen the spirit.

euermore; and as they weaken the body and effeminate the minde, so as they are made vnfit, euen for any warlike imp'oyments in the world, so much more doe they disable the soule and spirit for this warfare against the enemies of our saluation. For when the flesh is pampered with these carnall delights, the soule is starued and pined: when it is distended and growne fat & grosse with gluttony and belly-cheare, the spirit is made leane and infeeble; when it reuellet in fleshly ioy, the regenerate part droopeth and mourneth, beeing spoyled and robbed of the ioyes of the holy Ghost. When it is filled and euen glutted with excessse, the spirit is straitened of roome and hath no place where it may reside: and therefore the Apostle requireth first emptinesse of wine, and then that wee should be filled with the spirit, to note vnto vs that fulnesse of both will not stand together.

Eph. 5. 18.

§ Sect. 2.

We must not provide for the spirit poison instead of wholesome foode nor carnall weapons instead of spirituall.

A second meanes of weakening and disabling the spirit, which is to be auoided, respecteth our prouision which we are to make for the armie of Gods graces, as first that we doe not prouide for their nourishment poison in steade of wholesome foode: as for example in steade of the pure word of God, the spirituall Manna, the sincere milke of the Gospell and Sacraments instituted by our Sauour Christ; humane traditions and inuentions, will-worship and our owne superstitious deuotions, which haue no ground or warrant out of the scriptures, nor scarce any resemblance of that holy and wholesome foode which is by God appointed for our nourishment. Of which meate the more liberally we feede, the more leane and lanke we waxe in our spirituall strength and stature, the more feeble and faint we growe in all sauing graces: because howsoeuer it be sweet to our naturall and carnall apperite, yet it is of a quite contrarie qualitie to the spirit and the graces and gifts thereof, and it is no better then the Diuels most artificiall poysons, which caute them that taste and feede of them to waste and weare away in a continuall consumption of all pietie and

true.

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true godlinesse: Secondly, we must beware that we doe not provide for this spiritual Warfare carnall weapons andmunition: For as the Apostle saith, *the weapons of our warfare are not carnall*, but suitable vnto the Spirit it selfe, and mighty through God to the pulling downe of strong holds. As for example we must not fight against the flesh with fleshly anger and carnall reuenge; for here especially the saying of the Apostle is verified, *The wrath of man worketh not the righteousness of God*; we must not fight against and endeavour to subdue it with spirituall watchings as resting in the deed done, and not destinating it to a superiour end, namely in the employing of our time in prayer with it; *Watch and pray*; and the watching ouer our hearts, that wee doe not sinne, rather then ouer our eyes that we doe not sleep. Wee must not seek to subdue it by popish fasting which is nothing else (but like all other their deuotions) a bodily exercise, consisting in their superstitious abstinence from certaine meates, contrary to the Word of God, which calleth it a *doctrine of Devils*, and teacheth vs that all the creatures of God are cleane if they be sanctified by the Word and Prayer; and allowing the vse of all the daintiest fish, and delicatest wines and fruits which pamper the flesh more then the moderate vse of ordinarie dyet. But as occasion serueth, we must vse totall abstinence, when we would tame the flesh and humble our selues before God, yet not like them resting in the deede done, much lesse esteeming it satisfactorie and meritorious, but onely vsing it as an exercise of mortification, and as an helpe for the increasing of our repentance, and for our better sitting and inabling to call vpon God more earnestly by seruent prayers, whereof it is that these are vsually ioyned together in the Scriptures, *Fast and pray* the one being the end, the other the meanes inabling vs therevnto. Much lesse must wee vse those carnall weapons of whippes, to torment our body, which onely offend in yeelding themselves as instruments to our sinfull soules; or of popish pennances and pilgrimages which are the meere inuentions of men, and haue

² Cor. 10. 4.

Iam. 1. 10.

¹ Tim. 4. 1. 3. 8

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no warrant out of the Word of God, and beeing carnall weapons, doe as ill fit the spirit as the armour of *Saul* did fit *David*, and therefore doe but cumber and hinder it in the spirituall warfare. Yea (like *Achilles* launce) doe cure the flesh in stead of killing it, and make it more strong and full of courage, by filling it with spirituall pride, and a glorious opinion of our owne merits and well-deseruing.

§. Sect 4.

We must not remiss any thinge of our first zeale in holy duties.

The third meanes of weakening the spirit which we are to auoide is to remitt any thing of our former zeale in the duties of Gods seruice, and to giue way vnto any declination in grace and Christian duties. For we may much more firmly stand in the highest pitch of our sinceritie (as it were) on the top of the mountaine, then in our declinations & discent, from that measure of perfection vnto which wee had attained (as it were) on the side of the hill; wee may more easily preserue the health and strength of the spirit, whilst it is in the best plight, then recouer it when it is impeached and in some degrees of declination. Wee may liue much more comfortably and plentifully when our stocke is whole and dayly increasing, then when it decayeth, and is in some part spent and wasted, wee may better defend our selues against our spirituall enemies when as wee are in our compleate armour, then when we haue put off some pieces of it. And wee shall much more easily discourage them and weaken their fury by taking away all hope of victory, when wee haue remitted nothing of our Christian valour and fortitude, but stand courageously vpon hostile tearmes, and at open defiance with them, and when wee keepe them out from entring into our borders, then when we growe to a panicke, and yeeld a little to their conditions; or when we haue suffered them to invade some part of our cuntry, and haue receiued some foyles in the spirituall conflict. Again the more resolutely we stand in the strength of grace receiued, the more willing the Lord is to assist vs in fighting his battailes; the more carefull wee are to increase his spirituall talents, the more ready hee is to re-double them, whereas it is iust with our great commander

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der to leaue vs to our selues, & to deliuer vs into the hands of our enemies, when we begin cowardly to leaue his standard, and somewhat to incline to the enemies part by our remissnesse in fighting or faintnesse in yeelding; it is a righteous thing with our Lord and Master, when we waste his rich talents and spend riotously some part of the stock, to take that which remaineth from vs, and giue it to another, who wilbe more carefull and faithfull in imploying of it. Finally, that we may not decline, no not in the least degrees, let vs consider that it is most dangerous; for who can be assured, if he begin once to slip that he can preserue himselfe from catching a fall, or that hauing begun to runne downe the hill, he can stay himselfe before he come to the bottome? And therefore if wee would stand surely, let vs stand in our sinceritie; if wee would not weaken the spirit, nor haue the gifts thereof to perish in vs, let vs preserue them, euen in their least degrees, from vvaisting and consuming.

The last meanes of weakening the spirit which wee are to take heede of, is fleshly sloth and negligence, when as hauing receiued Gods graces and gifts of the Spirit, wee doe not imploy and exercise them in holy and Christian duties to the glory of him that gaue them, and the edification of our neighbours, for whose sake also wee haue receiued them. For as the strength of the body is much weakened and impayred, when as wee liue in sloth and idlenesse, and neuer imploy it in any good exercise; so is it also with our spirituall strength. Our knowledge must be then exercised in the holy practise of that wee know, our faith in good workes, our loue towards God and our neighbours, in performing all duties which wee owe vnto them; our zeale in aduancing all meanes of Gods glory, and in remoouing all impediments wherby it is hindred and impeached. And if we thus imploy Gods spirituall graces, which are his talents committed vnto vs, then will our Lord and Master increase and multiply them, and we shall haue abundance; but if with the slothfull and vnprofitable seruant,

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wee hide them in a napkin, neuer imploying our graces received to the glory of our Master, nor the good of our fellowes in the same family, he will take these talents from vs, and cast vs into outer darkness. Finally though it were possible, that we could abound in the graces of the spirit, yet if we did not vse them for our owne defence, and discomforting and indamaging of our enemies, wee should be neuer the neerer the obtaining victory. If wee haue the sword of the spirit and neuer smite with it, nor draw it out, but suffer it to rust in the scabbard, if wee haue all the seuerall parts of the Christian Armour, and neuer put it on, and girt it to vs, but suffer it (as it were) to hang rusting ypon the walles without vse, if we haue powder and good peeces of Ordnance, but neuer charge nor discharge them against the enemy; wee shall neuer overcome and put them to flight, but notwithstanding our furniture and munition we shalbe vanquished in the first assault, and become an easie prey vnto them; but if hauing these warlike preparations, we doe imploy them in the spirituall Warfare with all care and diligence, we shall be sure to obtaine the victory.

CHAP. XX.

Of the meanes for the comforting, chearing and strengthening of the spirit vnto the Conseru.

§ Sect. 1.

Earnest and longing desires after spirituall strenght



THE second thing required is, that wee vse all meanes for the comforting and cheering, the strengthening and inabling of the spirit vnto this spirituall Conseru. And first wee must earnestly desire to haue the spirit more strengthened, and the gifts and graces thereof enlarged and multiplyed in vs; For as we haue Gods promise, that if wanting the spirit, we doe desire and pray for it, he will giue him vnto vs; so also when hauing it, we desire to haue it, and the graces thereof increased in vs, the Lord will satisfie our desires, and bring this worke of grace begun to accomplishment.

Luk. 11. 13.

plal. 145. 19.

Phil. 1. 6.

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ment and perfection. For therefore doth the Lord enlarge our hearts with these longing desires, that hee may satisfie them, therefore doth he make vs to hunger after grace, and to finde and feele our owne emptinesse, that hee may fill and replenish vs with them. Wee must not therefore rest contented and satisfied with that measure of grace vvhich wee haue receiued, or that portion of the spirit wherewith wee are already indued, but wee must hunger after more perfection, and growe from grace to grace, from strength to strength, and from one degree of spirituall stature vnto another, vntill wee come vnto a perfect age in Christ. And this is an inseparable and infallible signe and property of the faithfull & regenerate, who are said to be *trees of righteousness* of Gods owne plantings, which bring forth more plenty of fruit in their old age, and are not dored and rotten with yecres, but when they are at the eldest, they are *most fat and flourishing*. They are like vnto the *morning light*, which shineth more and more vnto the perfect day. They are Gods building, which is still in framing and setting vp vntill it bee fully finished. They are Gods children who grow from strength to strength, vntill they come to perfect stature, neither haue they any time of olde age, but are in a continuall spring of youth. They are branches ingrafted into the true Vine Iesus Christ, which bearing fruit in him, he purgeth & pruneth them, that they may bring forth more fruit. That therefore wee may approue our selues to bee in this number, let vs not content our selues that we haue receiued some measure of the spirit, but (as the Apostle exhorteth vs) *let vs desire to grow in grace, and in the knowledge of our Lord IESVS CHRIST*. For they who haue once tasted of these spirituall excellencies, are not satisfied vwith a small pittance, but rather thereby their desire is enlarged, their appetite sharpened, and their hunger increased. after a more full and perfect allowance.

Now as we are thus to desire more and more an access of all spirituall grace vnto perfection; so in the second place,

Psal. 92. 14.

Pro. 4. 18.

Eph. 2. 10.

Eph. 4. 12. 13.

Ioh. 15. 2.

1 Pet. 3. 19.

1 Cor. 13. 2.

The 2 means a

carefull obser-

uance in the vse

of all good meanes

for the streng-

thning of it.

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Gal. 3. 1.

1 Pet. 2. 1. 2.

Amos. 8. 12.

Cyrl. in Lenit.
lib. 9. Col. 129.

place, we are to endeaour in the vse of all good meanes appointed by God for the strengthening and increasng of them. And first we must bee carefull and diligent in hearing, reading and meditating in the word of God, which is the ministry of grace and saluation, and not onely the seede whereby wee are regenerate and made new borne babes in Christ, but also the foode whereby we are nourished and increased in grace and spirituall strength, vntill we come vnto a full age in Christ. Milke for our tender infancy, and more strong and perfect nourishment for our riper age. Now because there may come a deare yeere, when as this spirituall food will be very scarce, so as wee may wander from sea to sea, and runne to and fro, from the North even vnto the East, to seeke the word of the Lord, and shall not finde it as he threatneth by the Prophet; therefore we must with Ioseph foreseeing this daunger in our yeeres of plentie lay vp store against the time of scarcitie and penury, that our spirit doe not loose it strength, nor our soules be famished with this spirituall famine; and not like the foolish Egyptians for want of prouidence be driuen to seeke our foode with much inconueniency, when as we should feede vpon it. Yea we are not onely to lay vp sufficient store for our owne prouision, but as Ioseph did, for the reliefe and comfort of all that sue and seeke vnto vs, that their soules may bleesse vs when as they finde themselves refreshed and comforted with this spirituall nourishment. And this meanes of comforting and strengthening the spirit, Cyrill commendeth vnto vs. *If (saith hee) comming often vnto the Church thou giuest eare to the holy Scriptures, and conceiuest the meaning of these diuine precepts, then as the flesh is pampered with excessse of meates and daintie dishes, so the spirit will grow strong, by feeding on this heavenly Manna, and becoming more powerfull then our sensuall desires and carnall lustes, it will bring the flesh into subiection, and make it to submit it selfe to be ruled by its lawes. Whereas contrariwise if wee withdraw this foode from the spirit it will growe so faint and languish in strength that it will not bee able to stand*

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stand against the assaults of the flesh in the day of battell. And vnto the ministry of the word we must adioyne the frequent vse of the Lords Supper, which is a spirituall feast, purposely ordained by our Sauour Christ, for the confirming and strengthening of our communion with him by his spirit; and for the filling and replenishing of all those with his sanctifying and sauing graces who come with a good stomack and an hungring appetite to this holy table; for the strengthening of those that are weake and faint, the restoring of them who are entred into a spiritual consumption, and for the confirming of such in their vigour and strength, who already enioy desired health. Finally we must vse the helpe of holy conferences, instructing, exhorting, admonishing, counselling and comforting one another, Iud. 10. that wee may bee further edified in our holy faith; for as stickes scattered asunder will hardly keepe fire, but if they be laide together will quickly growe to a great flame; so if we single our selues from one another, and admit no communion by religious conferences, wee shall quickly coole and quench the fire of the spirit: but if wee meete together and exercise our selues in holy conferences, wee shall hereby stirre vp Gods graces in vs, wee shall like vnto knives whetted one vpon another, sharpen our gifts, and set an edge on our desires to the performance of all good dutie; we shall pile vp our graces one on another, and with these bellowes of conference, blowe vpon them vntill they grow to a great flame.

The third meanes of cherishing and strengthening the spirit is to nourish the good motions thereof, neither vterly quenching them, nor delaying to put them in practise, but presently harkning vnto them and labouring after the first and best opportunitie of performing those duties which it requireth. For it is a great comfort and encouragement to this spirituall Vice-roy, whom God hath set vp in his stead to raigne and rule in vs, when as wee yeelde obedience vnto him, and suffer our selues willingly to bee gouerned by his direction. It much cheareth and deligh-

§ Sect. 3.

The 3 meanes is to nourish the good motions of the spirit.

teeth.

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teth this heavenly counsellour, when as wee hearken to his counsels and be aduised by him in all our courses: whereas there can be no comfort to any Prince in his gouernment, when as his subjects vpon euery occasion stand out in open rebellion, and continually resist him in all his lawfull Commaundements, and who would not refuse it, as an irksome office to be still aduising a man of such a refractory spirit, as will either neuer followe his counsaile, or make it vnseasonable and vnprofitable by vnnecessary delayes? If therefore we would comfort and cherish the spirit, let vs willingly entertaine the good motions which it putteth into our minds, and speedily put them in practise and execution. As for example, when as fit oportunitie being offered, it moueth vs to call vpon God by prayer, either to begge the graces which wee want, or to giue him thanks for benefits receiued, we are not to tread this motion vnder foote by vtter neglect, nor yet to coole or quench it by casting vpon it the cold water of delaies, but wee must presently nourish the motion and not deferre to put it in execution, when it moueth vs to attend vnto the hearing of the word, either on the Lords day when as we are bound to meete in the holy assemblies, or on the weeke day, when as our necessary imployments in the workes of our callings will giue vs reasonable opportunitie, we are to take hold of the occasion offered, and not deferre it by causelesse delaies. And when God presenteth vs with an obiect of misery, and his spirit moueth vs to take the present occasion of doing a worke of mercy, as by giuing an almes to the needy, visiting the sicke and such as are in prison, helping the impotent and comforting the comfortles and afflicted, wee must not neglect these workes of charitie, nor put them off to another time, but as willingly and chearefully apprehend the present opportunitie, as the husbandman doeth the season of sowing, the Merchant of trading, and the Marriner of hoyling vp sayles, when as hee hath gotten a good gale of winde; seeing otherwise God may iustly punish our negligence by neuer granting vs againe such seasonable occasions. The

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The fourth meanes of cherishing and strengthening of the spirit is to bee carefull of maintaining our peace with God, and our assurance of his loue and fauour; the which is best done by preserving peace in our owne consciences, and by keeping them cleare of knowne & voluntary sinnes, whereby the anger of our heavenly Father is prouoked against vs, and we exposed to his heauy iudgements. For if God bee offended how shall his spirit bee well pleased with vs, how shall hee be willing to renewe our strength, and to send vnto vs fresh supplies of his graces, to aide and assist vs against our spirituall enemies? or how shall the created spirit dwelling in vs with courage and comfort fight against the diuell, the world and the flesh, when as it is deprived of the light of Gods countenance, and hath its peace interrupted with him; yea when it apprehendeth his wrathfull displeasure, and (as it was with *Job* and *Danid*) conceiueth that God hath not onely forsaken him, but is also become his enemy? how shall the streames of Gods graces continue running, when as they are stopped and cut off from the spring and fountaine? or how should our strength hold out, when the God of our strength doeth withdrawe himselfe from vs? If therefore we would haue the spirit in vs strong and uigorous, let vs preferue, as much as in vs lieth, our intercourse with God, and vse all good meanes to strengthen our faith in the assurance of his loue, and our reconciliation and peace with him; for if God be with it, the spirit will be so couragious and magnanimous, that it will not care who opposeth against it. Yea our care must bee not onely to strengthen our faith in this assurance, that God who hath chosen vs will neuer leaue vs, and that having begun the good worke of regeneration, he will neuer giue it over, till he hath fully finished it, because hee is vnchangeable in his loue, and his gifts and calling are without repentance; but if we would haue the spirit strong and vigorous, wee must not neglect the feelings of faith, nor the sensible comforts of Gods loue, warming and comforting our hearts, but wee must

*§. Sect 4.
The fourth
meanes is serious
care to maintain
our peace
with God and
the peace of conscience.*

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must labour to finde the vertue and efficacy of his grace working in vs, and haue the experimentall apprehension of the comforts of his spirit. Wee must endeavour to haue not onely Gods graces habitually, but to feele their seuerall actions and operations working our hearts to all good duties. For though the sunshine of Gods fauour, once shining vpon vs, can neuer vterly faile, yet the beames thereof may by the interposition of our sins bee ecclipsed from vs for a time; though the fountaine of his grace towards vs can neuer be dried vp, yet the streames thereof may bee so stopped that wee can by present apprehension feele little comfort by it. And though our faith which is the life of our spirit, cannot be lost of those who euer had it, yet when the life of our life, the comfortable feelings of faith, our communion with God, peace of conscience & ioy in the holy Ghost, are taken away, or for a time suspended and hid from vs, we are exceedingly weakened in the spirituall part, and haue litle comfort or courage in maintaining the fight against our spirituall enemies. Now these feelings of faith and comforts of the spirit are best obtained and kept, when as wee preferue our Communion, fellowship and familiar acquaintance with God in the conscionable and frequent vse of his holy ordinances, the hearing of his word, Prayer, the vse of the Sacraments, keeping company with him in his holy assemblies, where he is present by his spirit; when as with the spouse in the *Canticles* we reioice in his cōpany and with *David* bee rauished with ioy and delight when as wee meete him in his holy Temple; and when as with them wee mourne and grieue for his absence, and when he with draweth himselfe doe seeke his face and fauour, and aboue all things desire and long after his comfortable presence. When as wee labour daily in the mortification of our sins, which doe make a seperation betweene our God and vs, and doe exercise our selues in all holy duties of his seruice, thereby glorifying his holy name, and edifying our neighbours by our good example. Which if wee doe, then shall the beames of Gods fauour, and the streames of his graces,
haue

Psal. 84. 7.
psal. 42. 1. 2.

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have a cleare passage vnto vs, with which our spirituall part shall be so cheared; cherished and encreased in strength, that we shall easily withstand all the malice and fury of our spirituall enemies; and obtaine an happy victory in our Christian warfare.

The fifth meanes to nourish and cherish the spirit in vs, is to preferue our bodies and soules, which are his temples, in their cleanness and puritie from all pollution of sinne and wickednesse; for as a good ayre and sweete habitation doeth much refresh and strengthen our naturall and vitall spirits, and preferue our bodies in health; so no lesse doeth it comfort our comforter, and cheare and cherish the spirit of God in vs, if wee provide for him a wholesome and pleasant lodging, cleansed and purged from all noisome filth of sinfull impuritie, and sweetned and adorned with the incense and odours of our prayers, and the flowers and fruits of our good workes and holy obedience.

§ Sect. 5.

The 5 meanes is to preferue our selues pure and cleane from all pollution.

The sixth meanes to preferue and strengthen the spirit, and to increase in vs the graces and giftes thereof, is to keepe them in continuall exercise; and to cause these habits to shew themselves in their functions and operations. For no more necessary is breathing and mouing for the preserving the life of our bodies, then fruitfull working and holy walking in all Christian duties, is for the preserving and cherishing the life of the spirit; according to that of the Apostle; *If wee liue in the spirit, let vs also walke in the spirit.* And as in naturall things, the causes are preserved by producing their effects, and habits and qualities confirmed and strengthened by their functions and operations; so is it also in the spirit and spirituall graces. We finde by experience that the sight is bettred by seeing, and much weakened when it is deprived of fit objects. The habituall memory is much strengthened by the practical, and made feeble and vofaithfull, when as it hath no exercise or employment; the vn derstanding becommeth more intelligent by minding and conceiuing, and is much impaired when it is not vsed; the strength of the arme, hand, legge and the whole

§ Sect. 6.

The 6 meanes is to keepe the spirit and the graces thereof in continuall exercise.

Gal. 5. 25.

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whole body is much strengthened and increased by action and exercise, and decayeth and is greatly enfeebled by sloth and idlenesse. And thus it is also with the spirit and spirituall graces, let vs vse them and we shall haue them; let these rootes of holinesse bring forth their boughes and branches, their leaues of profession and their fruits of praefise, and they will liue and prosper, spread inwardly and spring and sproute outwardly, but if wee hinder them from bearing their leaues and rootes, and bee still cutting and lopping of their boughes and branches, they will in a while dye and perish. Let this fire of the spirit haue fir vent to send out its flames of holy and righteous actions, and it will still liue, burne and blaze, but if once wee beginne to stop this vent, it will presently dye and turne to cold embers. Let faith exercise it selfe in apprehending the promises, in waiting for the performance, in fighting against doubting, and in bearing the-fruits of good workes, and from a graine of mustardseede it will growe to a great tree, from smoking flaxe to a burning flame, and from a feeble assent to a firme and full perswasion. So let loue be exercised in doing and suffering for Gods sake, in performing vnto him all holy seruice and Christian duties; and in the workes of mercy and charitie towards our neighbours, and of a litle sparke it will increase to a great fire, let the shoulders of patience be inured to bearing of the Crosse, and suffering afflictions, in putting vp wrongs and ouercomming euill with good, though they bee weake and tender at the first, they will in a litle while become hard & strong, and so it is in all other graces, by exercise they are increased, by sloth and ease they are weakned and wasted. And therefore *Dauid* no sooner thinketh of receiuing grace and strength from God, then he resolueth to exercise them to the vttermost; *I will runne* (saith he) *the way of thy Commandements when thou shalt enlarge my heart.* And againe; *teach me O Lord the way of thy statutes and I will keepe them vnto the end. Gine mee understanding and I shall keepe thy lawe, yea I shall obserue it with my whole heart.*

*Psal. 119. 32.
33-34.*

The

Of the meanes whereby we may strengthen the spirit.

§ *Self. 7.*

The last & principall meanes of strengthening and che-
 rishing the spirit, is earnest and effectual prayer vnto God,
 that he will strengthen our weaknesse, and quicken our dul-
 nesse, and support our faintnesse, by continuall renewing
 his spirit in vs and sending fresh supplies of his sauing gra-
 ces, to re-enforce and refresh our decaied hands, that by
 these new aides wee may be enabled to stand in the day of
 battell, and to get the victory ouer all our spirituall enemies,
 for it is this holy fire descended from heauen, which kin-
 dleth this spirituall fire in vs, whereby wee offer incense,
 sacrifices and oblations acceptable vnto God, the smoake
 whereof driueth away the enemies of our saluation. His e-
 ternall spirit is the liuing fountaine of these cleare & cristal-
 line waters, whereby our thirsty soules are refreshed in the
 spirituall conflict, and our hands, and eyes, & all other parts
 when they are wearied and tired doe receiue renewed strength;
 It is he that teacheth our hands to warre, and our
 fingers to fight, and giueth vnto vs full and finall victory o-
 uer all our enemies, and the crowne of victory euerlasting
 glory. And therefore when we see the battell hot against vs,
 and our selues weary and weake to make resistance, let vs
 imitate the good King *Iehosaphat*, and crie aloud vnto the
 Lord to succour and strengthen vs; when wee see our gra-
 ces spent and our spirituall strength wasted and weakened
 in making resistance, let vs call vnto him for fresh aides and
 renewed strength, whereby wee may bee enabled to hold
 o t and ouercome.

*The last meanes
is frequent and
seruent prayer.*

Psal. 144. 1.

King. 22.

And thus haue I, through Gods mighty and most mer-
 cifull assistance, finished also this last part of the Christian
 Warfare, a worke so much the more difficult, because the
 flesh which is the enemy against whom I intend it, hold-
 eth a strong party in my selfe, darkening my vnderstanding,
 that I might not discover its slights and subtilties, malice
 and might, nor discern the best meanes for the defeating
 of its pollicies and subduing of its power. The Lord make me
 euer truly thankfull vnto his holy Maiesty for this mer-
 cie, and giue me grace alwayes to esteeme it as one of his

§ *Self. 8.*

*The conclusion of
the booke.*

Of the meanes whereby we may strengthen the spirit.

his chiefeft benefits in this life, that hee hath vsed mee the weakest and vnworthiest of many hundreds of my brethren; as his poore instrument in so good an employment, and stirre vp in his good time some other of his choyseft and chiefeft Worthies, for the further perfecting of that which I in my mediocritie haue begun, hitting the marke at which I haue but aymed, and training exactly the Christian Souldiour in the feares of spirituall armes whom I (as I was able) haue but in some little measure acquainted with the knowledge of the Christian Warfare. And the Lord giue his grace vnto vs all both strongest & weakest, that we may not onely instruct others in this spirituall art of fighting against the enemies of our saluation, but that wee our selues may put on the spirituall armour, and fight continually with courage and resolution vnder the standard of the Lord of Hosts; and because we are ynakilfull and knowe not how to fight, and excoeding weake and feeble in our strength, and vnable to stand in the incounter and beare the brunt of the battell, that hee will teach our hands, or rather our hearts, to warre, and our fingers, or rather our affections, to fight; and that hee will continually renew our strength, and send vs dayly fresh supplies of his spirituall and sauing graces, whereby wee may be enabled with constancy and perseuerance to maintaine the fight, vntill hauing gotten a full and finall victory, wee be like conquerours crowned with glory and immortalitie; the which he vouchsafe vnto vs euen for his Christs sake, the Sonne of his loue, and the author, continuer, and finisher of our saluation, to whom with the blessed Father, and holy Spirit, be ascribed of vs, and his whole Church, all praise and glory, power and dominion, from this time forth and for ever more. Amen.

F I N I S.

